Sat Kriya Sara Dipika

by Śrīla Gopāla Bhaṭṭa Gosvāmī

Introduction

(maṅgalācaraṇam)

Śrī Śrī Kṛṣṇa Caitanya Candrāya namaḥ

praṇamya sac-cid-ānandaṁ jagatāṁ sevyam īśvaram /
śrī kṛṣṇaṁ paramānandam ananyābhīṣṭha-dāyakam //
vakti gṛhidvijādīnām anayānāṁ viśeṣataḥ /
paddhatiṁ tāṁ vivāhādeḥ sat-kriyā-sāra-dīpikām // 1 //
śrīmad-gopāla-bhaṭṭo 'yaṁ sādhūnām ājñayā bhṛśaṁ /
bhagavad-dharma-rākṣārthaṁ bhaktānāṁ vaidikī tū yā //
kṛtā yāpy aniruddhena bhīma-bhaṭṭena yā kṛtā /
śrīmad-govindānandena karmīṇāṁ paddhatiḥ kṛtā // 2 //
śrī nārāyaṇa-bhaṭṭena karmaṭhānān tu vaidikī /
bhaṭṭa śrī bhavadevena chandogānānta yā kṛtā //
varṇāśramāntyajādīnāṁ vedaiḥ paurāṇikādibhiḥ /
manvādi dharma śāstroktair vacanaiḥ sa-pramāṇakaiḥ // 3 //
śrīmad govinda-bhaktānāṁ sevā-nāmaparādhataḥ /
kṛteyaṁ paddhatiḥ kintu pitṛ-devārcanaṁ vinā // 4 //

Offering obeisances to Lord Śrī Kṛṣṇa, who is eternal, full of knowledge and bliss, who is worshiped by the whole world, who is the controller of the universe, who is situated in supreme bliss, and who is the bestower of the desired goal to the unalloyed devotees, I, Gopāla Bhaṭṭa, receiving the order from saintly exalted devotees, present a manual on Vedic *saṁskāras* called '*Sat-kriyā-sāra-dīpikā*' for the householder devotees. By this, the householders within the *varṇāśrama* system (*brāhmaṇas, kṣatriyas*, *vaiśyas* and *śūdras*) and those outside the *varṇāśrama* system (*cāṇḍālas, mlecchas*, *yāvanas* etc.) can maintain the principles of Vaiṣṇava teachings. In presenting this, I have always kept in mind the supreme position of devotional service.

Śrī Aniruddha Bhaṭṭa, Śrī Bhīma Bhaṭṭa and Śrī Govindānanda Bhaṭṭa have compiled manuals for the fruitive workers; Śrī Nārāyaṇa Bhaṭṭa also compiled one; and Śrī Bhavadeva Bhaṭṭa compiled one for the followers of the *Sāma-veda*.

For the devotees of Lord Govinda, inside or outside of the *varṇāśrama* system, I will explain the process of performing Vedic *saṁskāras* taking evidences from the *Vedas, Purāṇas, Manu* and other *Smṛtis*, avoiding injunctions which call for worship of the *devatās* and *pitṛs*, as this would cause *seva* and *nāma-aparādha* for the devotees.

Purport:

It is not proper from me to write my own name as the compiler of this book as others would do, for I fear becoming bewildered by false ego. As the *Bhagavad-gītā* 3.27 states: "*ahaṅkāra-vimūḍhātmā kartā* '*ham iti manyate /* Those who are bewildered by the false ego think themselves the doer." But by the order of the saintly devotees of the *saṁpradāya,* I am obliged to write my

name as Gopāla Bhaṭṭa. This spirit soul, having tasted the nectar of service to the lotus feet of Śrī Kṛṣṇa Caitanya, always follows the instructions of the devotees.

[Here the author begins to explain the previous verses phrase by phrase:]

With these qualifications, I offer my obeisances unto Lord Śrī Kṛṣṇa. The meaning of the word '*kṛṣṇa*' has been explained above. What is the form of Kṛṣṇa? That form which is full of eternity, knowledge and bliss, beyond the modes of material nature, beyond all speech. Kṛṣṇa is all attractive, full of sweetness and beauty, the very form of happiness.

He is thus to be worshiped by the whole universe. '*Jagatāṁ sevya*' means that he is worshipable by all because he is always full of all powers such as *aṇimā* and *laghimā,* and is full of all happiness. As He is the Supreme Lord, He is worshipable not only by all the inhabitants of the universe such as Brahmā, but also by the *avatāras* such as the universal form. As Kṛṣṇa, complete with six opulences is beyond the modes of matter, He is worshipable by Matsya and other *avatāras*. What more can be said? He is even worshipable by Nārāyaṇa of Vaikuṇṭha and by Karaṇaśāyi Mahāviṣṇu, what to speak of the *devatās.*

Why is this? Because He is the very form of bliss (*paramānanda*). Amongst all those living in this material world, for the hankering devotees fixed in worship of the Lord, He is bliss itself. He only gives that bliss to those devotees who, with great desire, are fully dedicated to Himself alone, and to no other Vaiṣṇavas, what to speak of others. //1//

[Here is the explanation of the next four lines:]

This book is only for householders dedicated solely to Lord Govinda. The word '*gṛhi-dvījādi*' refers to household *brāhmaṇas, kṣatriyas, vaiśyas, śūdras*, mixed *varṇas* (*varṇa-saṅkara*) and those not within the *varṇāśrama* system, who have been initiated with *mantra* and the name of Lord Kṛṣṇa by a bone fide *guru*. I have written this manual for them so that they can protect the principles of bhāgavata-dharma perfectly (*bhṛṣam*).

The meaning is this: *Bhāgavata-dharma* is devoid of pious activities such as daily duties (*nitya*), periodic duties (*naimittika)*, those arising from personal desire (*kāmya)* and of worship of *devatās* and *pitṛs*. This manual is meant for those persons who are initiated with the Lord's name and *mantra* from a bona fide guru, so that they do not have to give up *bhāgavata-dharma*. As the philosophy of those fixed in *bhāgavata-dharma* is superior to that of those fixed in *karma*, this manual of Vedic *saṁskāras* following *bhāgavata-dharma* is superior to all those works. //2-7//

The necessity of protection of *bhāgavata-dharma* is now explained in detail. Previously Śrī Aniruddha Bhaṭṭa compiled a *paddhati* for the followers of the *Ṛg, Yajur* and *Atharva-veda*; later on Bhīma Bhaṭṭa, who craved for fruitive results like a madman, also compiled a book; then Śrīmad Govindānanda Bhaṭṭa wrote another work for those who are expert in all types of *karmas*. Śrī Nārāyaṇa Bhaṭṭa also compiled a work for those gross materialists who pretend to be followers of the *Vedas*. Then Bhavadeva Bhaṭṭa prepared another manual for those who are expert in performing *Sāma-veda* rites. After that, the Bhaṭṭas of South India, knowledgeable of *Ṛg, Yajur, Sāma-veda*, the *Purāṇas* and other scriptures, compiled more works for those engrossed in *karma*. //8//

In this work, proofs are cited from the *Vedas*, *Purāṇas, Upa-Purāṇas, Śrīmad-bhāgavatam, Pañcarātra, Yāmalas, Rāmāyaṇa* and other scriptures, and from the eighteen *dharma-śāstras* including *Manu-smṛti,* to show the superiority of following *bhāgavata-dharma* as opposed to following the above-mentioned manuals. I have written this manual for those within the *varṇāśrama* system such as *brāhmaṇas*, and for those outside, such as illegitimate offspring, who

are also unalloyed devotees of the Lord. By following this manual they can avoid *seva* and *nāmāparādhas* by avoiding worship of *devatās* and *pitṛs*. //9//

Here are some scriptural statements forbidding worship of the *devatā* and *pitṛs:*

1. Nārāyaṇa-upaniṣad

Worship of Śiva, Śakti (Durgā), Sūrya, Gaṇapati and other *devatās* and *pitṛs* is not prescribed anywhere, neither by local custom nor by scripture (*Purāṇa, Smṛti, Āgama, Dharma Śāstra,* or *Veda*), for devotees of Viṣṇu—initiated with *viṣṇu-mantra*—whether they be householders of *varṇāśrama* or outcastes. Rather, by doing such worship they commit offense.

Thus as first evidence, *Nārāyaṇa-upaniṣad* (of the *Atharva-veda*) says:

oṁ atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeyeti /
nārāyaṇāt prāṇo jāyate / manaḥ sarvendriyāṇi ca /
khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī /
nārāyaṇād brahmā jāyate / nārāyaṇād rudro jāyate /
nārāyaṇād indro jāyate / nārāyaṇād prajāpatiḥ prajāyate /
nārāyaṇād dvādaśādityā-rudrā-vasavaḥ sarvāṇi chandāgṁsi /
nārāyaṇād eva samutpadyante / nārāyaṇād pravartante /
nārāyaṇe pralīyante / ya evaṁ veda / ity upaniṣatù // 1 //

oṁ atha nityo nārāyaṇaḥ / brahmā nārāyaṇaḥ /
śivaś ca nārāyaṇaḥ / śakraś ca nārāyaṇaḥ /
kālaś ca nārāyaṇaḥ / diśaś ca nārāyaṇaḥ /
vidiśaś ca nārāyaṇaḥ / ūrdhvaś ca nārāyaṇaḥ /
adhaś ca nārāyaṇaḥ / antar bahiś ca nārāyaṇaḥ /
nārāyana evedagṁ sarvaṁ / yad bhūtaṁ yac ca bhavyam /
niṣkalaṅko nirañjano nirvikalpo nirākhyataḥ /
śuddho deva eko nārāyaṇaḥ / na dvitīyo 'sti kaścitù /
sa viṣṇur eva bhavati sa viṣṇur eva bhavati /
ya evaṁ veda / ity upaniṣatù // 2 //

> "Then the Supreme Lord Nārāyaṇa desired to create living entities. From Nārāyaṇa came the life airs; from Nārāyaṇa came the mind and all the senses; from Nārāyaṇa came the elements - ether, air, light, water and earth, which support the universe. From Nārāyaṇa came Brahmā, Rudra, Indra, Prajāpati. From Nārāyaṇa came the twelve *Ādityas*, the twelve *Rudras*, the twelve *Vasus*, all the Vedic meters and all the *devās*. Everything came from Nārāyaṇa in the beginning and everything enters into Nārāyaṇa at the end.
>
> Thus Nārāyaṇa is the eternal being. Brahmā, Śiva, Indra, time, the directions, the subdirections, up and down, inside and outside, are all pervaded by Nārāyaṇa. Nārāyaṇa is everything, past, present and future. Nārāyaṇa is the eternal pure effulgent Lord, without a second to compare. He is Viṣṇu, the Supreme Lord, says the *Upaniṣad*."

boddhañ ca sārathiṁ kṛtvā manaḥ pragrahavān pumān
prayāti paramaṁ pāraṁ viṣṇv-ākhyaṁ padam avyayam
viṣṇv-ākhyaṁ padam avyayam iti //

[The author comments thus:]

Being the original cause of all causes, one without a second, being present before creation, in the present time and after the dissolution, Lord Nārāyaṇa is eternal and therefore the only

worshipable entity of the demigods like Brahmā etc. Using this *Upaniṣad* as proof, I am explaining the meaning of the *Nārāyaṇopaniṣad* revealed by Śrīmad Aṅgirā in the *Atharva-veda*.

[The first verse begins with '*oṁ*'.]

praṇavaś-chandasām aham - "Among the Vedic verse, I am *oṁ*."

According to this statement, it is concluded that in the past, present and future, '*oṁ*' is none other than Nārāyaṇa Himself. The word '*nṛ*' refers to a person, and '*nara*' refers to all those produced from him, such as sons and grandsons. The '*āyaṇa*' or shelter of all men, is Nārāyaṇa. He is to be served, praised and worshiped; He is the object of all remembrance. He alone is the master of all.

After the period of destruction (*mahā-pralaya*), the Lord desired to create. What did He desire to create? Desiring in His mind to create offspring, He created Brahmā, who then performed secondary creation. The plural word '*prajāḥ*' indicates that all species were born from the body and mind of Lord Brahmā. Thus Indra was born from Nārāyaṇa, as were the twelve Ādityas, their associates and families, the eleven Rudras, their associates and their consorts, the Rudrāṇīs, and the other thirty-three million demigods such as Gaṇeśa etc. All the different sages such as the Devarṣis (sages amongst the demigods), Mahārṣis (exalted sages), and Rājarṣis (saintly kings) came into existence from Lord Nārāyaṇa, as well as all other moving and non-moving entities. Then, at the time of annihilation, they once again all merge into the body of the Lord, in other words, after the creation they are maintained by Him until the time of the dissolution. After dissolution, all living entities beginning from Brahmā reside within the Lord, until the time of the next creation. In this regard there is evidence from the *Mahābhārata (viṣṇu-sahasra-nāma):*

> ***yataḥ sarvāṇi bhūtāni bhavanty ādi-yugāgame /***
> ***yasmiṁś ca pralayaṁ yānti punar eva yuga-kṣaye //***

> "At the beginning of the primary creation from Lord Nārāyaṇa, all living entities beginning from Brahmā take birth and at the time of annihilation of the millennium, they enter into Nārāyaṇa."

The word '*ca*' in this verse (*yasminś ca*) indicates that they are also maintained by Him.

[Explanation of the second verse:]

As such, Lord Nārāyaṇa alone is the supreme worshipable object in the universe because He is eternal, imperishable and always remains so, even after the dissolution. '*Atho brahmā ca nārāyaṇaḥ*' - Nārāyaṇa is Brahmā (the creator). The thirty-three million demigods (indicated by the word *ca*) — Brahmā's sons, grandsons and great grandsons who are all born from his mind and body — are not independent Lords, they are not separate from the Lord. They all worship Nārāyaṇa.

'*śivaś ca nārāyaṇaḥ*'*:* Nārāyaṇa is also Śiva, the destroyer of the universe, along with his associates. '*śakraś ca nārāyaṇaḥ*'*:* Indra, the king of heaven, as well as his family members is also Nārāyaṇa. The eleven Rudras along with their ghostly associates and their consorts are Nārāyaṇa. The eight Vasus and the Aśvinī-kumāras along with their companions are Nārāyaṇa. All the sages such as the *devarṣis, mahārṣis, rājarṣis* are Nārāyaṇa, as well as the *munis, sādhyas, cāraṇas, gandharvas, daityas, yātudhānas and kinnaras.*

'*kālaś ca nārāyaṇaḥ*'*:* Time, Yamarāja and his scribe Citragupta, are all forms of Nārāyaṇa. '*diśaś ca nārāyaṇaḥ*'*:* the ten directions — east, west, south, north, south-west, north-west, south-east, north-east, up and down — and the protective deities of them namely Indra, Ānala (Agni), Yama, Naiṛta, Varuṇa, Vāyu, and Kuvera along with their associates are all Nārāyaṇa. '*adhaś ca nārāyaṇaḥ*' The lower planetary systems, their residents, the *nāga-puruṣas* and their daughters the *nāga-kanyās,* as well as the presiding deities of that region —Śrī Ananta, Kūrma and Varuṇa,

are all Nārāyaṇa.

'*urdhvaś ca nārāyaṇaḥ*'*:* The higher planets such as Bhūrloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka and Satyaloka and their respective masters such as Brahmā, Indra etc., are all Nārāyaṇa. The incarnations such as Śrī-śālagrāma which appear from the Gandhakī River, and the eight different types of Deity forms of the Lord, and the unembodied entities who are the worshipable objects of those who perform *śraddhā* to the forefathers, who worship Karyavālā or who offer *tarpaṇa* to Bali-Vaiśvadeva, are also Nārāyaṇa.

'*antar bahiś ca nārāyaṇaḥ*'*:* Inside the universe the entities like Brahmā, Indra, the *devās,* sages, *ṛṣis, tapasvinīs, siddhas, cāraṇas, gandarvas, kinnaras, apsaras, dānavas,* pious men, *yakṣas, pretas, bhūtas, piśācas, nāgas,* moving and non-moving creatures, humans, four-legged animals like cows, five-nailed animals (like elephants), two-hoofed and one-hoofed beasts, those born from sweat, insects, flies, those living on the seven islands and the highest mountains, on golden earth and in dark lands, and those things outside the universe—darkness, the five gross elements, false-ego, the twenty-four elements—are all Nārāyaṇa.

In this entire universe whatever has taken place in the past, whatever is happening at the present and whatever will happen in the future is only because of Nārāyaṇa. There is nothing that is different from Nārāyaṇa; everything comes from Him, therefore everything belongs to Him. Hence Brahmā and others are all Nārāyaṇa. He is '*nitya*'*,* eternal, ever existent through millions of annihilations. He is '*niṣkalam*'*:* without parts, although all beings are part of Nārāyaṇa, He Himself remains perfect and complete, as described in *Śrīmad-bhāgavatam* 1.3.27:

kalāḥ sarve harer eva saprajāpatayaḥ surāḥ //

"The *prajāpatis* and demigods are all portions of the plenary portions of Śrī Hari."

The word '*nirākhyātaḥ*' means "He is invisible to the masses in general even though He is everywhere." '*Nirvikalpaḥ*' refers to the one who is without any master and is one without a second. Being free from all falsehood, He is '*nirañjanaḥ*'*,* or Brahman. He is known as '*śuddha*', transcendentally pure, or the one who has a pure existence. Therefore, only Lord Nārāyaṇa is the Supreme Personality of Godhead.

'*ato deva eko nārāyaṇaḥ*'*:* The purport is that the supreme object of reverence for all the residents of the universe, including Brahmā, Indra, the demigods, demons and men is Lord Nārāyaṇa, and no one else. Thus, among the demigods, demons and men, one who is a householder should control the mind and intelligence, accept a bona fide spiritual master in order to understand the science of the Supreme Lord Nārāyaṇa, and become determined to seek the association of devotees. Thus he will be able to understand the science of the Supreme. Then after giving up this life, he will attain Viṣṇu, who is called '*param*', '*pāra*'*,* '*avyayam*'*,* '*padam*'. These four words are explained as follows.

A person, according to his desire for one of the four types of liberation, performs the proper practices to achieve that end. The *yogī* desiring *sāyujyā* (merging in the Lord), by practice of appropriate *yoga,* attains Viṣṇu as '*avyaya*'*,* the imperishable. Eradicating his identity, he merges with Viṣṇu. The *yogī* desiring a form like Viṣṇu's, by appropriate practice, attains Viṣṇu as '*paramam*'*,* supreme, taking a form like Viṣṇu complete with ornaments. The *yogī* desiring the same planet as Viṣṇu, by appropriate practice attains the '*padam*' of Viṣṇu, the abode of Viṣṇu. It is said, *yad gatvā na nivartate, tad eva paramaṁ padam* —"That place from which a person does not return is the supreme abode." The *yogī* desiring closeness to the Lord, by appropriate practice, attains the '*para*' of Viṣṇu, closeness to Viṣṇu as His associate.

There is a second meaning of the phrase '*viṣṇavākhya avyaya-padam*'. After taking initiation from a bona fide *guru,* those who become become pure through association with devotees and their instructions, and become completely surrendered to the Lord by their fixed nature, attain the abode of Viṣṇu at death. This they acieve by acting as the servants of the servants of the Lord with no material motives, by following the practices of hearing and chanting about the Lord. How is this? The unalloyed devotees of Kṛṣṇa who, while living on this planet, become fixed in the devotional processes of hearing and chanting, taking the Lord's remnants and acting as his menial servant, attain an indestructible (*avyaya*) abode (*padam*) such as Vṛndāvana by dint of that practice. In the spiritual world they engage themselves ceaselessly in the Lord's service.

In conclusion, the worship of the thirty-three million demigods is included in the worship of Nārāyaṇa. If a person worships Nārāyaṇa alone, Brahmā, the *ṛṣis,* the *bhūtas* and *pitṛs* are all worshiped and become satisfied.

Here are four evidences stating this fact (from *Yāmala, Purāṇa, Itihāsa* and *Upaniṣad*).

a) It is said in *Viṣṇu-yāmala-saṁhitā:*

> ***yat-pūjānena vibudhāḥ pitaro* '*rcchatāś ca /***
> ***tuṣṭo bhavanti ṛṣi-bhūta-saloka-pālāḥ /***
> ***sarve grahās taraṇi-soma-kujādi-mukhyā /***
> ***govindaṁ ādi puruṣaṁ tam ahaṁ bhajāmi //***

> "I worship the original person, Govinda, by whose worship all the Devatās, *Pitṛs*, *Ṛṣis*, *Bhūtas* and *Lokapālas*, all the planetary deities (Sūrya, Candra, Maṅgala etc.) are worshiped and satisfied."

By worship of the Lord, the demigods and forefathers also became worshiped and satisfied. As indicated by using the word '*ca*', demons, *Yakṣas,* ghostly beings, inferior gods, and all the sages, living entities, the protectors of the directions, Indra etc. and their associates, the nine planets the sun, moon, etc. others such as Vaināyaka, Śakunī, Pūtanā, Mukhamaṇḍikā, Kṣurā, Revatī, Vṛddharevatī, Vṛddhakogrā, Mātṛgraha, Vālagraha, Vṛddhagraha etc., all become satisfied. Such is the primeval Lord whom I adore. Who is that Govinda? The primeval Supreme Person, beyond whom no one exists. No one is equal to Him or greater than Him.

b) From *Śrīmad-bhāgavatam* 4.31.14:

> ***yathā taror mūla-niṣecanena***
> ***tṛpyanti tat skandha-bhujopaśākhāḥ /***
> ***prāṇopahārāc ca yathendriyāṇāṁ***
> ***tathā ca sarvārhaṇam acyutejyā //***

> As the trunk and branches are satisfied by watering the root of the tree and as the life airs are satisfied by offering food to the stomach, all the *Devatās* are worshiped by worship of Acyuta.

By watering the roots of a tree, automatically the trunk, limbs and the twigs with leaves become satisfied and remain green, and by supplying the seven kinds of relishable foods to the stomach, or to the ten kinds of life airs — *prāṇa, apāna, vyāna, udāna, samāna,* Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya — all the senses and the heart itself become satisfied. Similarly, '*acyutejya*', by worshiping the One who is infallible even after billions and billions of annihilations, who is primeval and eternal, all others become satisfied and worshiped. This means that simply by properly worshiping the Lord, the infallible Nārāyaṇa, all the demigods and forefathers become excessively satisfied and worshiped. Of this there is no doubt.

c) The *Uttara-gītā* (from *Mahābhārata, Bhīṣma Parva*) states:

> ***devādīnāṁ ca pūjyo 'haṁ varṇādīnāṁ dhanañjaya /***
> ***mat-pūjanena sarvārcā syād dhruvaṁ nātra saṁśayaḥ //***

> "I am to be worshiped by the *Devatās*, and the human beings of the *varṇāśrama* system. Without doubt, by worship of Me all worship is accomplished."

"Arjuna! If I am worshiped, there is no doubt that all the demigods are worshiped." The word '*ādi*' (in the phrase '*devādi*') is used here to indicate the sages, forefathers, and demons, as well as the thirty-three million demigods. "I am the only worshipable object of all the *varṇas* — *brāhmaṇas, kṣatriya, vaiśya, śūdra*." '*Ādi*' here indicates the *āśramas* — *brahmacārīs, gṛhasthas*, *vanaprāsthas* and *sannyāsīs*; '*ca*' indicates even the *varṇa-saṅkaras* and *cāṇḍālas*.

d) In the *Ṛg-veda Kṛṣṇopaniṣad* it is said:

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ saha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁ kṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam maṅgalaṁ tal-labhate kṛtī //

> '*Vai*' means certainly. The meaning of '*kṛṣṇa*' was previously explained. '*Sat*' means pure existence. '*Cit*' means absolute knowledge, and '*Ānanda*' means having beauty which is indescribably blissful. These are His qualities. He is made of (*ghanaḥ*) these qualities. He has a beautiful form the color of a monsoon cloud. Because He is the original person (*ādi-puruṣa),* to whom there is no one superior, He is called the supreme person (*puruṣottama*).

The *Bhagavad-gītā* (15.18) explains this '*puruṣottama*' as follows:

> ***yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ /***
> ***ato 'smi loke vede ca prathitaḥ puruṣottamaḥ //***

> "Because I am superior to the *kṣara* living entities and *akṣara* living entities, I am famous as the supreme person in the *Vedas* and in the worlds."

"Because the universe, composed of all bodies from Brahmā to the *indragopa* germ, is temporary, I, being eternal, indestructible, am superior to all this, eternally situated in My abode. In the same way, I am superior to the *avatāras* such as Virāṭ, My indestructible portions, who exist after the destruction of the universe. I am the source of all *avatāras*, superior to all of them." The above is in reference to the Lord in His manifested pastimes. But the word '*ca*' indicates the Lord in unmanifested pastimes as well.

"I have another form superior to that which you (Arjuna) see on the chariot. It is the reservoir of all happiness, full of constantly increasing taste. Because I am pure *sattva,* I am eternally situated in that blissful form. That form is known only by those devotees fixed on that blissful form, and not by others. Therefore it is said that in fourteen worlds and in the *Vedas, Mahābhārata*, *Purāṇas, Upa-purāṇas, Āgamas, Rāmāyaṇa, Dharma-śāstras, Vedānta* and other scriptures that other than Myself, no one is the deliverer from the bondage of this world. Therefore I am known by the surrendered souls as the Supreme Person. My faithful devotees are blissful internally and externally, just by hearing My names such as Govinda, Nārāyaṇa, Vāsudeva, Mukunda, Ananta

and Acyuta. I alone am the Supreme worshipable Person.”

Therefore Śrī Kṛṣṇa is the ‘*karmādi-mūlam*’ or the cause of all work. ‘*Hā u*’ refers to such words that are sung in the *Vedas*. All works including *nitya, naimittika* and *kāmya* have already been explained previously. ‘*Ādi*’ refers to the essence of all activities such as worship of Gaṇeśa and other demigods and secondary *devas,* worship or the forefathers and austerities, penances, sacrifices, *homas*, charity, vows etc. There is no doubt that by the worship of Kṛṣṇa one receives the full benefit of all these works.

Kṛṣṇa is ‘*kāśaṁ kṛd-ādiśa mukha prabhu pūjyaḥ*’. He is worshipable by all the chief *devatās (prabhu*), headed by ‘*kāśaṁkṛda*’ - Brahmā (*ka*), Viṣṇu (*a*), and Śiva (*saṁkṛta*). ‘*Ādi*’ refers to the sons of Brahmā such as the four Kumāras, Marīci, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vaśiṣṭha, Dakṣa, Nārada, and Svāyambhuva Manu; as well as those entities produced from the wombs of *devatās, ṛṣis, prajāpatis,* men, *munis,* and the immobile entities as well. ‘*Īśa*’ refers to the Viṣṇu forms in this world and ‘*mukha*’ means the origin. They include the three Viṣṇu forms and the incarnations such as Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Balarāma, Buddha and Kalki, and Nārāyaṇa situated in the spiritual sky. All of these Lords are worshiping Kṛṣṇa of Goloka Dhāma. Kṛṣṇa is thus worshipable by all beings inside and outside of the material universe. By pleasing Kṛṣṇa with suitable worship, a person attains the most auspicious results possible within or outside the universe.

It is understood that by this worship of Kṛṣṇa (*kṛtī*), the devotee, though omitting service to *devatās*, does not suffer any loss. The surrendered discriminating devotee absorbed in the Lord attains all that could be desired. (*yam-maṅgalaṁ tal-labhate kṛtī).*

2. Skanda-purāṇa

(After citing the *Nārāyaṇopaniṣad*, Gopāla Bhaṭṭa gives a second proof forbidding worship of *devatās* and *pitṛs* for Vaiṣṇavas.)

As stated in *Skaṅda-Purāṇa, Reva-khanda:*

> ***saṅkalpañ ca tathā dānaṁ pitṛ-devārcanādikam /***
> ***viṣṇu-mantropadiṣṭhaś cen na kuryāt kuśa-dhāraṇam //***

> “If one is initiated into the holy name of Lord Viṣṇu, then one should avoid *saṅkalpa, dāna,* worship of forefathers and demigods, nor wear *kuśa*.”

Any human being initiated with Viṣṇu *mantra* should not worship the *devatās* or *pitṛs*. The word ‘*pitṛ*’ refers to ancestor lineage of both father and mother. Worship or *arcana* of the *pitṛs* means specifically *śraddhā* rites and offering of *tarpaṇa*. Worship of *devatās* refers to worship of Gaṇeśa and other demigods. ‘*Ādi*’ refers to all other activities either daily (*nitya*), periodic (*naimittika*) or for specific material goals (*kāmya*) which generate *nāmāparādha.* ‘*Saṅkalpa*’ refers to the process of strengthening the mind to achieve a particular material goal*.* ‘*Dāna*’ refers to charitable activities accompanied by utterances demanding material rewards. The word ‘*ca*’ means all other activities contrary to Vaiṣṇava principles. None of these actions should be performed.

Someone however may object that according to the evidences of *Manu-smṛti* and the other religious scriptures, the human being is responsible for the six kinds of debts as stated in *Viṣṇu-saṁhitā:*

> ***devatā-pitṛ-bandhūnāṁ ṛṣi-bhūta-nṛṇāṁ tathā /***
> ***ṛṇī-syāt tad-adhīnaś ca varṇādir janma-mātrataḥ //***

> "As soon as one takes birth in this material world one is immediately under the six kinds of '*ṛṇa*' or debts, such as *deva-ṛṇa, pitṛ-ṛṇa, mitra-ṛṇa, ṛṣi-ṛṇa, bhūta-ṛṇa, nara-ṛṇa* (or the debts to the demigods, to the fathers and mothers, to the friends, to the *gurus*, to the other living beings and to the society). One is held responsible to fulfil them."

In refutation, this statement does not apply to any person of any status inside or outside of *varṇāśrama* who has been initiated with Vaiṣṇava name and *mantra* by a bona fide *guru*, for as stated in *Śrīmad-bhāgavatam* (11.5.41):

devarṣi-bhūtāpta-nṛṇām pitṝṇām
na kiṅkaro nāyam-ṛṇī ca rājan /
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam //

> "Anyone who has given up all other activities in deference to surrender to Mukunda, most worthy of surrender, has no debt to the *ṛṣis, devatās, bhūtas, pitṛs*, relatives or other human beings. He is not obliged to serve them."

Any human being taking initiation with the name and *mantra* of the Supreme Lord according to *pañca-saṁskāra* from an authorized *guru*, according to instructions on the highest principles of worship of the Lord, attains steady intelligence and becomes situated in regular worship of the Lord. By this, he becomes fearless. He therefore rejects the daily, periodic and specialized actions for worldly people as taught in the *Vedas, Smṛtis* and *Purāṇas*. As a person overcome by false ego thinks himself the doer, the devotee avoids that danger by avoiding these actions. Mukunda is the only worshipable person, the one and only object of hearing, chanting, service and prayer. All other worship, being temporary, is useless. Worship of Mukunda alone purifies the heart. The devotee therefore rejects all other actions completely.

Neither within nor outside the universe, is anyone worthy of surrender to, except Mukunda. That person, who from the time of initiation, sells himself to the Lord and makes Him his life and soul, becomes freed from the bondage of the material world by the grace of Mukunda, the giver of liberation. He serves the Lord perfectly, and avoids service to any *devatā, devarṣi, mahārṣi, rājarṣi,* any moving or non-moving entity. He does not serve wife, daughters, sons, or grandsons, brothers, relatives or any other person. He is not the debtor to any *pitṛ* or any secondary *devatā.*

"O King Parīkṣit, please hear the meaning of the words '*kiṅkara*' and '*ṛṇī*'. If a person worships a *devatā* with *tarpaṇas* etc. he becomes a servant of the *devatā* . If the person neglects to perform *tarpaṇas* to the *ṛṣis*, if he does not satisfy all living beings with water and food, if he does not supply proper food to his wife and offspring, if he does not perform the *saṁskāras* for his family members, if he does not serve unexpected guests, if he does not serve his father while alive and perform his father's *śraddhā* rites after he dies, he is considered a debtor or '*ṛṇi*'. But if he performs all these actions he becomes their servant, '*kiṅkara*'."

Those who worship the *devatās* and *pitṛs* go to Svarga and other places, but as these are temporary destinations, they finally return to the earth planet. This is stated in the *Bhagavad-gītā* (9.25):

yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ /
bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām //

> "The worshipers of the *devatās* go to the planet of the *devatās*. The worshiper of *pitṛs* goes to the planet of *pitṛs*. the worshiper of *bhūtas* goes to the *bhūtas.* Those who worship Me come to Me."

"Those who have devotion to the demigods like Brahmā and Indra attain their particular planets by worshiping them, chanting their mantras, doing sacrifices, offering oblations etc. After leaving that body, they return to the earth planet. Such persons who turn their focus away from My devotional service even leave the service of their worshipable demigods. After some time they accept another demigod and ultimately perform hundreds and thousands of condemnable activities. Being bewildered by My external energy, they take birth in 8,400, 000 species of life again and again, until the devastation of the world. Of this there is no doubt.

My devotees serve their fathers with devotion while they are alive and after their death offer *mahāprasāda* and *caraṇāmṛta.* They feed the *brāhmaṇas* and especially the Vaiṣṇavas. Others, however, serve their fathers faithfully while alive, and after death feed everyone situated in *varṇa* and *āśrama*. Being averse to My devotional service, they engage in *śraddhā* and *tarpaṇa* rituals. Such persons are called *pitṛ-vrata,* and as a result they attain the *Pitṛloka*, or the planet where the ancestors live. And those who worship the forms of *bhūtas, pretas, piśācas, vināyakas, mātṛs, dākinīs, śākinīs, yoginīs,* the protectors of the directions, *karabandhas, bhairavas* and the inferior *devatās* are called the worshipers of *bhūtas.* They attain the respective places of the *bhūtas.*

But My devotees who engage in My devotional service taking complete shelter of Me, after leaving their bodies, will attain My eternal abode, where I am always situated in My original form which is the ocean of bliss, like a beautiful dark rain cloud, eternal, imperishable, full of eternity, knowledge and bliss.

The purport is that I am only attainable by those devotees who are completely surrendered unto Me, not by those who have mixed their devotion by worshiping many other demigods. Therefore, My devotees, being My servitors, attain My supreme abode and continue their service unto Me. Of this there is no doubt."

3. Vaśiṣṭha-saṁhitā

Another evidence forbidding worship of *pitṛs* and *devatās* is found in the *Vaśiṣṭha-saṁhitā:*

> ***nityaṁ naimittikaṁ kāmyaṁ dānaṁ saṅkalpam eva ca /***
> ***daivam karma tathā paitraṁ na kuryād vaiṣṇavo gṛhī //***

> "A householder Vaiṣṇava should not perform any fruitive activities prescribed on a daily or periodic basis, or those arising from personal desire, charities or vows, that are in connection with either the worship of the demigods or the worship of the ancestors by *śraddhā* and *tarpaṇa*."

'Daiva karma' means worship of devatās. 'Paitra' means worship of pitṛs through śraddhā and tarpaṇa. What to speak of brahmacārīs and others, even the gṛhasthas, who are initiated by a bona fide spiritual master with Vaiṣṇava mantra, being under the complete shelter of the Lord, must never do any rites apart from the worship of Lord Viṣṇu.

4. Rudra-yāmala

[Another quotation forbidding *deva* and *pitṛ* worship.]

As stated in *Rudra-yāmala:*

> ***itareṣāṁ ca devānāṁ manasā yadi pūjanam /***
> ***viṣṇu-bhaktas tu kurute hy aparādhāt pataty adhaḥ //***

“If a devotee of Lord Viṣṇu worships any other demigod even in his mind, he falls down because of this offence.”

The word ‘*itāreṣāṁ*’ means other than Lord Viṣṇu, such as Gaṇeśa; ‘*Manasā*’ means simply by mind, without doing *āvāhana, visarjana* etc., and the word ‘*ca*’ indicates also *nitya*, *naimittika, kāmya* actions and honoring the ancestors. What to speak of anything else, even if a devotee of Lord Viṣṇu does the activities out of illusion, bewilderment or carelessness, he falls down because of committing *sevāparādha* and *namāparādha* (offences to the service and holy name of Lord Viṣṇu, the Personality of Godhead.) What happens? One who is bound with the ropes of such material activities, sometimes goes to the heavenly planets and sometimes goes down to the lower planets. That is his position.

5. Padma-purāṇa

[A *Purāṇic* proof forbidding *devatā* worship.]

In *Padma Purāṇa* it is stated:

vaiṣṇavasya na saṅkalpo na dānaṁ na ca kāmanā /
prāyaścittaṁ ca na yāgaḥ sad bhū-devādi-pūjanaṁ //

śuddhaḥ pūtaḥ sadā-kārṣṇaḥ kuśa-dhāraṇa-varjitaḥ /
kāma-saṁkalpa-raitaś cāntar-bāhya harir yataḥ //

vaiṣṇavo nānya vibhudhān arcayet tāṁś ca no namet /
na paśyet tān na gāyec ca na ninden na smaret tathā //

teṣāṁ na bhakṣed ucchiṣṭaṁ ananyo naiṣṭhiko muniḥ /
na taj janānāṁ devarṣe saṅgam kuryāt prayatnataḥ //

“A Vaiṣṇava is not supposed to do *saṅkalpa, dāna,* keep material desires or perform atonement or sacrifice, but must perform worship of the Vaiṣṇavas and holy *brāhmaṇas*.

The servant of Kṛṣṇa is always pure, therefore he does not need to wear *kuśa*-grass (rings). He has no material desire because Lord Hari is situated within and without him.

A Vaiṣṇava should neither worship demigods nor offer them obeisances, observe, blaspheme, remember or sing about them.

O godly sage, Nārada, one who is fully dependent on the Lord should not eat the remnants of food offered to the demigods and should try to avoid the association of those who serve the demigods.”

Because the Lord is the only worshipable object and the only shelter for a Vaiṣṇava, the devotee has no desire for material benefits gained by the performance of *nitya, naimittika, kāmya-karmas*, demigod and *pitṛ* worship, fasting, sacrifice, vows or charity. The meanings of *saṅkalpa, dāna* and *yāga* (sacrifice) are already explained. Atonement (*prāyaścitta)* which is undergone for the purpose of counteracting the reactions of the five kinds of sinful activities — *mahā-pātaka, pātaka, ati-pātaka, upa-pātaka, anu-pātaka* — is not for the Vaiṣṇavas.

The word ‘*ca*’ indicates another kind of atonement for the Vaiṣṇava. What is that atonement? One should again accept name and *mantra* from one’s own spiritual master. If the *guru* is not present (left his body), one should accept from the *guru*’*s* wife, son or godbrother or from any other pure devotee having similar qualities. Thus becoming exceedingly pure by having accepted the *pañca-saṁskāras* again, he should offer obeisances to and worship Lord Viṣṇu, by fully engaging in

hearing, chanting and remembering the name, form, qualities and pastimes of Lord Viṣṇu.

[The following section is a footnote added by Gopāla Bhaṭṭa Gosvāmī]

In *Nārada-pañcarātra, Bharadvāja-saṁhitā* 3.22.25, the process of atonement for a Vaiṣṇava is described:

> ***prāyaścittaṁ tu paramaṁ prapattis tasya kevalam /***
> ***kuryāt karmātmakam vāpi vāsudevam anusmaran //***
>
> ***viśuddhed viṣṇu-bhaktasya dṛstyā sparśena sevayā /***
> ***smaraṇā anna-pānādyair girā pāda-rajo 'mbubhiḥ //***
>
> ***viṣṇor niveditānnādyais tathā tat kīrtanādibhiḥ /***
> ***abhāgavata-dṛṣtyādeḥ śuddhir eṣā viśeṣataḥ //***
>
> ***kṛtā yajñāḥ samastāś ca dānāni ca tapāṁsi ca /***
> ***prāyaścittam aśeṣeṇa nityam-arcayatā harim //***

> "For a Vaiṣṇava the highest kind of atonement is full surrender to the Lord. Otherwise one should perform activities while remembering Lord Vāsudeva.
>
> By seeing the Lord's devotee, touching his feet, serving him, feeding him with cooked grains and water, speaking sweetly, taking the dust of his feet and drinking the water from his feet, eating *mahāprasāda* of the Lord and chanting the names of the Lord, one can purify oneself specially from the contamination of seeing and touching non-devotees.
>
> One who constantly engages in worshiping Lord Hari is considered to have performed all activities like sacrifice, charity, penance, austerity, atonement etc."

Again there are other statements in 2.59 and 3.73:

> ***vṛttir bhāgavatānāṁ hi sarvā bhāgavataḥ kriyāḥ /***
> ***prāyaścittir īyaṁ tasyāḥ saiva yat kriyate punaḥ //***
> ***pūrveṣām uttaresāṁ ca nyāso nāśa āra-pāpmanām /***
> ***sarveṣām āparādhāṇām ayaṁ kṣamāpaṇaṁ param //***

> "To perform activities which are related to the Supreme Lord is the occupation of the Vaiṣṇava and the same activities repeated again and again is called *prāyaścitta,* or atonement. Those who have fully surrendered to the lotus feet of the Absolute Personality of Godhead are freed from all kinds of sinful activities which they committed previously and may happen to commit in the future. Such types of surrender are the atonement for all offences."

In the *Śrīmad-bhāgavatam* 6.1.16 it is said:

> ***prāyaścittāni cīrṇāni nārāyaṇa-parāṅ-mukham /***
> ***na niṣpunanti rājendra surā-kumbham ivāmbhasā //***

> "Just as a pot of liquor cannot be purified by washing with water, similarly, those who are not surrendered to the Supreme Lord Nārāyaṇa, cannot be purified by undergoing so many atonements."

[This ends the footnote.]

The phrase '*sad bhūdevādi*' refers to devotees of Kṛṣṇa (*sat*) and the Vaiṣṇava *brāhmaṇas* (*bhūdeva),* who are purified by name, *mantra* and *gāyatrī*. '*Ādi*' refers to all other living entities. Therefore atonement consists of worship of and service to the devotees of Kṛṣṇa. That service

consists of bathing, feeding, offering drinks, garlands, sandalwood and cloth. Because of his complete surrender to Kṛṣṇa, the devotee is always internally and externally similar to the Lord Himself. He is therefore pure. He has no need to perform fruitive vows or wear *kuśa*-grass rings for purification.

(Referring to the fourth verse quoted from the *Padma-purāṇa.*)

The devotee of Kṛṣṇa means one who has none other than Kṛṣṇa as his worshipable Deity. '*Naiṣṭhikaḥ*' means one who is conversant with *bhāgavata-dharma* and is faithful to the Lord. '*Muni*' means a person who knows what must be done. A Vaiṣṇava should not worship demigods such as Gaṇeśa, neither should he offer obeisances to their deities or to pots that they have been installed in. He should not look at them, glorify them or remember them, nor should he blaspheme them. What to speak of blaspheming the demigods, it is not proper for the Vaiṣṇavas to criticize any moving or non-moving living entity. The servant of the Lord should not eat the remnants of demigods. "O Nārada, the association of those who worship any demigod should be avoided strictly. Thus a soul fixed in his actions to please the Lord becomes fully surrendered."

6. Viṣṇu-purāṇa

[More evidence forbidding worship of devatās.]

In the *Bṛhad-viṣṇu-purāṇa* it is said:

> ***na darbha-dhāraṇaṁ kuryān na ca saṅkalpam ācaret /***
> ***na kāmyaṁ sāttvato-mārgaṁ śambhu-devādi-pūjanaṁ //***

> "The followers of Lord Viṣṇu should neither wear *kuśa*-grass rings, perform *saṅkalpa,* follow the path of fruitive activities, or worship demigods like Lord Śiva etc."

'*Sāttvata*' means the followers of *śuddha-sattva,* or the devotees of Lord Viṣṇu only. The words '*kāmya*' and '*ca*' refer to the worship of *devatās* and *pitṛs* which are daily or periodic. These should not be performed by the Vaiṣṇava.

The difficulty in performing devatā worship

Those who are entangled in *karma*, worship the *devatās* and *pitṛs* through daily and periodic rites. They must worship individually all the thirty-three million demigods such as Gaṇeśa etc. If a person performs *śraddhā* he must start with his father, mother, grandfather, great-grand father and worship all those forefathers up to those who are generated directly from Lord Brahmā, the creator of the universe. Is there a problem if one does otherwise? Four scriptural evidences are given here:

a) In the *Bṛhad-viṣṇu-purāṇa* it is said:

> ***pūjyāḥ sarve tu lokānāṁ vibudhāḥ pitaraś ca vai /***
> ***sarva karmasu rājendra sarvaṁ ced vyartham anyathā //***

> "O king of kings, in every ritual, everyone must worship all the demigods and forefathers. Otherwise everything is fruitless."

'*Lokānāṁ*' means those materialistic persons who follow the path of the demigods, forefathers and Vedic activities, without considering their permanent and perishable results. '*Vai*' means certainly. '*Sarva karmasu*' means in all *nitya, naimittika* and *kāmya-karmas* related to forefathers and other demigods. '*Sarve*' means the thirty-three million demigods beginning from Gaṇeśa, and

all the forefathers beginning from one's own mother and father up to that person who is the ultimate founder of his dynasty, who is born from Brahmā. The word '*ca*' refers to all the relatives and lineage of one's family. "O King Yudhiṣṭhira, they all should be worshiped, if someone is worshiped and another is not, then the whole performance will be useless."

b) Similarly in the *śruti* it is said:

oṁ karma ā phalāptaḥ karmī yajed dhavya-kavya-mayaiḥ kāmavān
sarvāṁś ca devān pitṛṇ atithīṁś ca, pūrṇaṁ viphalaṁ na
yajan tad vai iti //

> "The *karmīs* who desire the result of their work should worship all the demigods, forefathers and guests with appropriate paraphernalia and ingredients, so that they may attain the fruit of their actions. If this is not done properly, then their endeavor is useless."

vai – they must do; *kāma-vān* – one who has lusty desires; *karmī* – one who is engaged in mundane activities; *havya-kavya-mayaiḥ* – the proper things to offer the demigods and ancestors; *atithīṁ* – those guests who never came before; *ca* – the family, relatives and the lineage of the family. (The second *ca* refers to guests in general and all living entities; the word *karmī* also refers to the performer of all kinds of activities, like *nitya, namittika, kāmya, daiva, paitra, māṅgalya* etc.)

The Sanskrit root of the verb '*yaj (a)*' has many meanings. It indicates here the worship of demigods, performance of *śraddhā* and *tarpaṇa* for the ancestors, proper respect, behavior and service with good food and water for the guests, service to unexpected guests, family members and other relatives with proper behavior and speech, and satisfying all living entities with food and water.

'*Karma-phalāptaḥ*' means if one performs the activity properly, he is sure to gain the result. Otherwise, he will lose the fruit. If some of the demigods are worshiped and some are not, some of the forefathers are given food by performing *śraddhā* and *tarpaṇa* and some are not, some guests are respected and others are not, and among the living entities — including family members and relatives — if some of them are satisfied and others are not, then whatever one has done is useless.

c) According to *Devī-purāṇa:*

sarveṣāṁ pitṛ-devānāṁ māṅgalyādiṣu karmasu /
tan na kṛte pratyavāyī pūjanaṁ karmaṭho naraḥ //

> "One who is expert in fruitive activities should worship all the demigods and forefathers in every auspicious performances, otherwise the doer gets the opposite result."

The word *māṅgalyādiṣu* refers to the activities known as *nitya, naimittika, kāmya* and *paitra. Karmaṭhaḥ* – who is very expert in performing the fruitive activities; *naraḥ* – human beings who are under one of the *varṇas*; *pūjanaṁ* – worshiping the demigods and offering *śraddhā* and *tarpaṇa* to the forefathers.

The meaning is that if the 33 million demigods like Gaṇeśa, etc. and all the forefathers beginning with one's own mother and father up to those who are the source of one's dynasty, born from Brahmā himself, are not worshiped or satisfied properly, then one gets an opposite result — as if he did no such activities at all.

d) Similarly in the *Rudra-yāmala* it is said:

> ***devatāḥ pitaras sarve śive pūjyāḥ prayatnataḥ /***
> ***nyunāḥ syur niṣphalaṁ kecid gṛhibhir yadi karmasu //***

> "O Durgā, bestower of auspiciousness, householders should worship all the demigods and ancestors in all performances. If some of them are not worshiped, then all the performances become useless."

The plural word *karmasu* refers again to activities like *nitya* and *naimittika*; *gṛhibhiḥ* – by householders only; *prayatnataḥ* means carefully. All the demigods and forefathers must be worshiped. This means that among the thirty-three million demigods beginning from Gaṇeśa and all the forefathers, if some of them are not worshiped and not offered the *śraddhā* and *tarpaṇa*, then the doer does not get any result, because the performance is not complete. It is useless. More evidences are not included as this would increase the size of the book.

Thus, if those householders, who are not initiated by *harināma-mantra,* worship the thirty-three million demigods (like Gaṇeśa etc) incompletely in their actions of *nitya, naimittika* etc. and if they offer *śraddhā* and *tarpaṇa* incompletely to their forefathers (beginning from their mother, father up to Brahmā, the source of their dynasty) then according to the proofs of the *Purāṇas, Vedas, Upa-purāṇas,* and *Āgamas,* all these actions are considered useless, a cause of disappointment.

And on the other hand, if those who are initiated by a bona-fide spiritual master into the holy name of the Lord, being of any of the four *varṇas*, perform such *nitya* and *naimittika* acts for the *devatās* and *pitṛs*, then they are committing *seva* and *nāmāparādha.*

Therefore, for both the devotees of Lord Kṛṣṇa and those born either outside the *varṇāśrama*-system or within, the worshipable Deity is Lord Hari, the Supreme Personality of Godhead and no one else, because He is the controller of all. This is the principle.

[Some people think that worshiping *devatās* is the same as worshiping Viṣṇu. The following section refutes that misunderstanding.]

There are some other persons who think that since the whole universe is pervaded by the potency of Lord Śrī Viṣṇu therefore this world is also Viṣṇu . Thus by worshiping demigods, Viṣṇu is automatically worshiped. But actually that kind of worship is not recommended; it is forbidden. This is proven here by the words of Lord Kṛṣṇa Himself.

[Five evidences follow to prove that the worship of demigods is no substitute for Viṣṇu worship.]

a) *Bhagavad-gītā* 9.23:

> ***ye 'py anya devatā bhaktā yajante śraddhayānvitāḥ /***
> ***te 'pi mām eva kaunteya yajanty avidhi-pūrvakam //***

This verse may be interpreted in three ways. One meaning is this: "My faithful devotees (from initiation to the point of death) who occasionally worship the *devatās* disregarding the forbiddance, actually worship Me alone with great determination, not the demigods." This is indicated by the word '*eva*' which means that they really worship only Me. "By worshiping Me alone, realizing they are servants and I am to be served, they become free from the cycle of birth and death."

A second meaning is as follows: "All those who are not my devotees, filled with material desires (*śraddhāyānvita)* worship demigods with great determination to achieve material results quickly. They worship Me in this way, thinking the demigods independent and equal to Me! They are not

actually worshiping Me at all! O son of Kuntī, Arjuna, the prescribed process is to hear about Me, chant My names, remember and worship Me. By this alone can one be freed from the bondage of birth and death in this material world. All other works such as worshiping demigods, sacrifice, charity etc. are prohibited, because, being temporary, they are the cause of the repeated cycle of birth and death. Therefore worship of Me is the best activity. Apart from this, there is no path to deliver oneself from the bondage of the material world, even for Brahmā and Indra who have attained immortality by drinking nectar. What, then, to speak of mortals?"

The same verse may be interpreted in a third way. "Those worshipers of demigods, bewildered by My external potency, from their birth become *Śaiva, Śakta, Śaura, Gaṇapatya* etc. Later by the instructions of a bona fide spiritual master and the association of Vaiṣṇavas they worship Me alone with extreme faith (*śraddhāyānvita),* with no other shelter. They certainly become My devotees by the effect of My *bhakti*. But they must not worship with a material motive (*avidhi-pūrvakam).* To worship Me and at the same time to worship demigods is called *avidhi.* Leaving aside such worship, a person must be dedicated to Me fully, without worshiping the *devatās* even in dreams. In such a pure condition, he becomes My devotee."

b) Other than devotional service to the Supreme Personality of Godhead, everything is perishable or impermanent, and should therefore be abandoned. In *Śrīmad-bhāgavatam* 6.9.22 it is said:

avismitaṁ taṁ paripūrṇa-kāmaṁ svenaiva lābhena samaṁ praśāntam /
vinopasarpaty aparaṁ hi bāliśaḥ śva-lāṅgulenāti-titarti sindhuṁ //

> "Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designation, and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."

Those situated in *varṇa* and *āśrama* and who do not worship the Supreme Lord Govinda, but worship superficial demigods, are greatly foolish. What are the qualities of Govinda? He is always satisfied by the perfection of His eight kinds of opulence called *aṇimā, laghimā* etc. He alone awards the surrendered souls their desired goal. Therefore, other than Him, no one else is fully satisfied.

Lord Govinda is '*avismita*'*,* because being eternal, there is no question of wonder in Him. He is '*praśānta*'*,* because He has a form desired by His devotees. Bewildered by the external potency of the Lord, a person leaves the devotional service of the Supreme Lord and worships demigods. He is foolish; he is described as a foolish man trying to cross the ocean by holding the tail of a dog. Thus, one who has turned his face from the Lord to serve demigods to fulfill his insignificant desires gets no result, as everything is dependent on the Supreme Lord. He has no way to escape from the bondage of repeated birth and death.

c) In *Padma-purāṇa* it is said:

yathā dhṛtvā śunaḥ pucchaṁ tartuṁ icchet saritpatim /
tathā tyaktvā hariṁ sevyaṁ anyopāsanayā bhavam //

> "As a person desires to cross the ocean by holding a tail of a dog, similarly an unintelligent man desires to deliver himself from the material bondage by worshiping others, giving up Lord Hari."

Here the word '*anyopāsanayā*' means serving or worshiping the external and marginal energies of the Lord, such as demigods and other living entities. Therefore, other than Lord Hari, there is no one else who is worshipable in this material world.

d) As Lord Śiva has mentioned to Nārada:

> ***bhuvane sarva-lokānāṁ nārādhyo vai hariṁ vīnā /***
> ***bhavārṇava-cchinnako 'pi sarva-kāmada-kāmadaḥ //***

> "In this material world no one else but Lord Hari is to be worshiped by all. Apart from Him, no one else can deliver the souls from the ocean of birth and death and no one can fulfil the desires of the materialists."

'*Bhuvane*' means not only on this middle planet but on all the fourteen planets, the Supreme Lord Hari is to be worshiped by all, even Lord Brahmā. It is concluded that other than Him no one in existence is to be worshiped. But even if one worships the Lord's external and marginal potencies to fulfill all his desires according to prescription of the *Vedas, Purāṇas, Smṛtis,* and *Āgamas*, the bestower of fulfillment to the demigods is Lord Śrī Hari. Therefore, being among the external and marginal potencies, the demigods have no power to cut off the bondage of the ocean of birth and death. Except for the Supreme Personality of Godhead, no one can mitigate the great fear of the dangerous circuit of mundane existence.

e) In *Śrīmad-bhāgavatam* 11.19.9 Uddhava says to the Lord:

> ***tāpa-trayeṇāpi-hatasya ghore***
> ***santapyamānasya bhavādhvanīśa /***
> ***paśyāmi nānyac-caraṇaṁ tavāṅghri-***
> ***dvandvāt apatrād amṛtābhivarṣāt //***

> "My dear Lord, for one tormented on the terrible path of birth and death and constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar."

"O Lord, on this terrible path of birth and death, the souls who suffer the miseries of *ādhidaivika, ādhibhautika* and *ādhyātmika*, and repeatedly enter the womb have no shelter. Except for the umbrella of Your lotus feet, I don't see any other shelter. As a person protects himself from the fierce sunshine and rain by holding an umbrella, so the souls who are bound by the ropes of birth and death escape that bondage by going under the umbrella of Your lotus feet."

'*Amṛtam*' means the four kinds of salvations such as attaining the same abode as the Lord and serving His lotus feet and thereby attaining liberation from the transmigration of the body. The Lord's feet produce showers of bliss in the form of different types of liberation, like the unlimited drops of water in a shower of rain. "For that reason, there is no other way to get out from the existence of the mundane world, except these two lotus feet of Yours, O Absolute Truth, Personality of Godhead! In this world You are the only shelter of the demigods, demons and human beings. One who does not worship Your lotus feet never achieves liberation. And the one who serves Your lotus feet becomes free from the bondage of the material world and remains in happiness always – in this life and the next."

The consciousness of full surrender

It has been shown that human beings should avoid the adoration of the demigods, and take complete shelter of the Lord. As stated in *Sanat-kumāra-saṁhitā:*

> ***ananya-śaraṇo nityaṁ tathāivānanya-sādhanaḥ /***
> ***ananya sādhanārthaś ca syād ananya-prayojanaḥ //***

nānyaṁ ca pūjayed devaṁ na nameta smaren na ca /
na paśyen na ca gāyec ca na ca nindet kadācana //

nānyocchiṣṭaṁ ca bhuñjīta nānya-śeṣaṁ ca dhārayet /
avaiṣṇavānāṁ sambhāṣa-vandanādi vivarjayet //

> "One should always be in a state of full shelter, have no other practice or goal and have no other need. One should not worship, pay obeisances, remember, see, praise, and should never criticize the demigods. One should not eat the remnants (*ucchiṣṭa)* of others, should not accept the left over (*śeṣa*)[1] of others. And one should avoid talking with and praising nondevotees."

Anyone who is initiated with name and *mantra* of the Lord by a bona-fide spiritual master should take full shelter [of the Lord]. The word '*ananya-śaraṇa*' means having no other shelter or object of service except Lord Govinda within and outside the material world. The word '*syāt*' is used for certainty. Similarly one should be '*ananya-sādhana*', which means one who avoids the process of material activities such as *nitya* and *namittika,* and who is undeviated in the devotional service of Lord Govinda, following the ninefold process of hearing, chanting, remembering etc.

'*Ananya sādhanārtha*' means one who uses his wealth only for the service of great pure devotees in an authorized line. [Not for those who pretend to be devotees without having initiation from a bona-fide spiritual master]. That means one has to serve those who have taken complete shelter of the Lord. He should not serve others who are servants of demigods i.e. *śaivas, śaktas, śauras* and *gaṇapatyas* who are averse to the Supreme Lord Govinda. They can be provided food and water as guests according to one's ability, but not in the mood of servant and the served, because then there will be a possibility of committing offence to the holy name of the Lord.

'*Ananya-prayojana*' means thinking oneself a servant of Lord Hari. One should not have any other goal to achieve except the lotus feet of the Supreme Personality of Godhead. Such a devotee of Kṛṣṇa, being '*ananya-śaraṇa*', should not worship other demigods and should not perform any *nitya, naimittika, kāmya* rites or *śraddhā* and *tarpaṇa* for the ancestors.

'*Kadācana*' means never. One should not offer obeisances to the demigods, should not remember them by chanting their names, should not circumambulate them, should not see their idols or deities, should not touch their bodies, should not criticize or glorify them, should not eat their remnants and should not accept their *nirmalya* [flower, garlands, cloth, or *candana*]. One should not accept anything such as water, *prasāda*, flowers, garlands, *candana* given by a *śaiva, śakta, śaura* or *gaṇapatya* who have turned their faces away from the Lord, although situated in *varṇāśrama* . But one can accept those things if they are given by the devotees of Kṛṣṇa.

One who has accumulated enough wealth out of his business in his previous situation as a *śaiva, śakta, śaura* or *gaṇapatya* under the Lord's external energy, and then later accepts the name of Govinda from a bona fide spiritual master and becomes purified by rebirth with *pañca-saṁskāra*, should use his wealth only for the service of Kṛṣṇa and His devotees. One should diligently try to avoid talking with nondevotees who have forgotten the Lord; one should avoid meeting them, offering homage, praising, touching them, sitting with them and eating food with them.

[The next section shows that not only Vaiṣṇavas, but all people should avoid worship of *devatās* and *pitṛs*.]

It has been shown that the surrendered devotees of Lord Viṣṇu or Kṛṣṇa should not worship the *devatās.* But the same rule applies to even those *brāhmaṇas* who are not initiated into the *viṣṇu-mantra*.

In *Nāradīya-purāṇa* it is said:

> ***brāhmano 'pi munir jñānī devam anyaṁ na pūjayet /***
> ***mohena kurute yas tu sadyaś cāṇḍālatāṁ vrajet //***
>
> ***sadānya-devatā-bhaktir brāhmaṇānāṁ garīyasī /***
> ***vidūrayati vipratvaṁ cāṇḍālatvaṁ prayacchati //***

> "Even a learned and thoughtful *brāhmaṇa* should not worship demigods. If one worships demigods because of illusion, one falls down immediately to the stage of a *cāṇḍāla* or dog-eater.
>
> By worship of the demigods, a *brāhmaṇa* falls from the *brāhmaṇical* status to that of a *cāṇḍāla."*

'*Brāhmāṇa*' means one who knows the *Brahmā-gāyatrī,* which is instructed by the saintly Nārada. The greatly fortunate *brāhmaṇa* understands that Viṣṇu is supreme. Therefore it is said that in Kali-yuga, the *brāhmaṇa* who knows Viṣṇu is equal to Viṣṇu. The *brāhmaṇa* is the original Vaiṣṇava; there is no distinction between the Supreme Lord and the Vaiṣṇava. The word '*muni*' means a thoughtful sage or one who knows truth and falsity. '*Jñānī*' means one who has the knowledge of reality, instead of false knowledge of eating, sleeping, mating and defending. Such a *brāhmaṇa* should not worship the demigods. If he does so, having lost his knowledge by the influence of material desire, he falls down to the level of a *cāṇḍāla.* This means that even in this life he becomes like a dog-eater, what to speak of his next life. Although it may seem praiseworthy, it actually destroys his good qualities and places him on the stage of a dog eater. Therefore, except for serving *Gāyatrī* (in order to worship the Lord) who is a personified great devotee of the Lord, one should not worship any of the *devas.*

Though a case of a *brāhmaṇa* was cited above, the same rule applies to all situated in *varṇa* and *āśrama.* It is a great fault for anyone to worship demigods instead of Lord Viṣṇu, the Personality of Godhead. Thus in *Skanda-purāṇa* it is mentioned in the discussion of Brahmā and Nārada:

> ***vāsudevaṁ paritjaya yo 'nya-devam upāsate /***
> ***tyaktvāmṛtaṁ sa mūḍhātmā bhunkte hālāhalaṁ viṣam //***

> "Whoever worships other demigods giving up Vāsudeva is a fool and eats the deadly poison called *hālāhala*, rejecting nectar."

Any person in *varṇāśrama* who rejects the worship of Vāsudeva, residing in His Supreme abode, and worships demigods, is considered to have abandoned nectar and swallowed poison. He is a fool, completely ignorant, with unsteady mind. A foolish person who has forgotten Lord Vāsudeva leaves the nectar of devotional service to the Lord which is liberation itself, the destroyer of the fetters of material life, and accepts the bondage of mundane life. He has to suffer good and bad activities and traverse the cycle of birth and death through 8,400,000 species of life which certainly destroys his original identity. He suffers greatly; therefore it is compared to poison.

This is supported by the following scriptural text: *avaśyam eva bhoktavyaṁ kṛtaṁ karma śubhāśubham—"*A person must always enjoy or suffer according to the good or bad activities he has performed in this life."

Similarly in *Mahābhārata* and *Harivaṁśa* it is stated:

> ***yas tu viṣṇuṁ parityajya mohād anyam upāsate /***
> ***sa hema-rāśim utsṛjya pāṁśu-rāśiṁ jighṛkṣati //***

> "One who worships anyone other than Kṛṣṇa, being under illusion, is considered as having accepted a heap of ashes, while rejecting a pile of gold."

Bewildered by the Lord's external potency (*mohāt*) any human being who rejects the all-pervading Supreme Master of the world, Viṣṇu, who is served by following in the footsteps of those who are in His full shelter, and instead worships demigods and demigoddesses as the bestowers of his desires, accepts a heap of dust instead of a quantity of gold.

In contrast to this, one who has obtained the human form of life as a result of service to Lord Govinda in many previous lives, and has accepted name and *mantra* from a bona fide spiritual master, avoids the adoration of the demigods by the body, speech and mind, and serves Lord Viṣṇu in devotion as his only master. He rejects completely the process of material bondage of birth and death in various species of life as a heap of sand and accepts service to Lord Govinda like a treasure of gold. The word '*jighṛkṣati*' means to accept. Therefore the unalloyed devotees of Lord Govinda, in all activities accept what is real or '*sat*' and reject what is false, considering the principles of *bhāgavata-dharma.*

Meaning of '*sat*'

In this regard Lord Kṛṣṇa explains to Arjuna in *Bhagavad-gītā* 17.26, 27:

> ***sad-bhāve sādhu bhāve ca sad ity etat prayujyate /***
> ***praśaste karmaṇi tathā sac chabdaḥ pārtha yujyate //***

> "The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word *sat.* The performer of such a sacrifice is also called *sat*."

'*Sadbhāva*' means those who have taken birth in the mode of goodness, such as the devotees of Lord Govinda, the demigods, and the *brāhmaṇas* who are purified by the chanting of *gāyatrī-mantra*. It also means a pure appearance (*sat āvirbhāva*), referring to the appearance of the Lord's forms in this world, like Virāṭ and Nārāyaṇa. '*Sat bhāva*' also refers to the person who exists in the eternal place (*sat)* called Vaikuṇṭha Dhāma, the supreme abode. That person is Nārāyaṇa or Vāsudeva.

'*Sat bhāva*' also means He who appears with His own pure energy. Kṛṣṇa appears according to His own sweet will with His name, quality, activity and pastimes, and so many opulences and perfections like *aṇimā* etc. in His abode, Śrī Vṛndāvana.

'*Sat bhāva*' also refers to the appearance of great devotees (*satām)*, who are born through the *guru* who gives instructions and initiation, not by a birth from parents under the influence of pious activities accumulated in a previous life.

'*Sādhu bhāve*' means the excellent nature of saintly persons, or the pure nature of their minds, which is produced by hearing the quality, activity, pastimes and the names of the Lord; by studying the scriptures which describe devotional service, such as *Śruti, Smṛti, Vedas, Purāṇas,* secondary *Purāṇas, Āgama*, philosophy and *Pañcarātra* etc. and by the association of devotees and other devotional processes.

The word '*sad*' is thus used to indicate those demigods and *brāhmaṇas* who are completely surrendered to the Lord, and things which are beyond the modes of passion and ignorance, which are eternal and situated in pure goodness.

Similarly, '*praśaste karmāṇi*' means the activities in pure goodness performed by a Kṛṣṇa conscious person — all activities in the service of one's spiritual master, the Vaiṣṇavas, *brāhmaṇas* and the devotees of Lord Kṛṣṇa, such as taking the Deity of Lord Govinda on

procession, *nāma-kīrtana* and *saṅkīrtana.* "O Arjuna, son of Pṛtha, the word '*sat*' is used in all these and other activities which belong to Kṛṣṇa and His devotee." In the next verse, Bg.17.27 He says:

yajñe tapasi dāne ca sthitiḥ sad iti cocyate /
karma caiva tad arthīyaṁ sad ity evābhidhīyate //

> "All works of sacrifice, penance and charity which are true to the Absolute nature, and are performed to please the Supreme Person, O son of Pṛtha, are called *sat*."

'*Yajña*' refers to Śrī Viṣṇu — *yajña* or all the devotional activities like *śravaṇam, kīrtanam* from early morning to the last offering of flowers when the Lord is put to rest at night . '*Tapa*' means having given up fruitive daily and periodic rituals and performing only actions devoted to the Lord. '*Dāna*' means serving the great devotees of Lord Kṛṣṇa by the body, mind and speech, with devotion and faith, and, as indicated by the word '*ca*', service to satisfy *brāhmaṇas* and all living entities by feeding them.

'*Yajña*' can also mean Viṣṇu and service to Him according to the scriptures. These things must be done, and nothing else. The word '*sat*' is used always for these sacrifices and such situations, but other kinds of *yajña* and activities are described here as '*asat*', or illicit. Therefore, the word '*sat*' cannot be used there.

'*Tad arthīyaṁ*' means bodily sufferings accepted to execute activities such as sacrifice, charity and penance; collecting donations of money from businessmen; making flower gardens, sitting or resting places; and planting many kinds of plants for the Lord and His devotees. Learned scholars categorize these kinds of activities as '*sat*'.

Therefore, the householder devotees of Kṛṣṇa, being born in '*sadbhāva*' or in pure goodness, through instructions on the name and *mantra* of the Lord, should worship only the Lord in all performances, not demigods and forefathers. Simply by worshiping Lord Kṛṣṇa, Govinda, all the demigods and forefathers are worshiped.

Worship of Govinda is worship of all

It is said in *Skanda-purāṇa:*

arcite deva-deveśe abja-śañkha-gadādhare /
arcitāḥ pitaro devā yataḥ sarvamayo hariḥ //

> "Upon worshiping Lord Hari the God of Gods who is holding a lotus, conch shell and club in His hands, all the forefathers and demigods are worshiped because Lord Hari includes everything."

Indra, the king of heaven, is the controller of all the 33 million demigods, and Brahmā, the creator of the universe, is to be praised even by Indra. But Lord Śrī Hari is the master of Brahmā and all the ancestors. Therefore when Vāsudeva, who holds a lotus, conch shell, disc and club, is worshiped, all those demigods and forefathers who are supposed to be worshiped in all the activities of *nitya, naimittika* etc. to remove obstacles, are automatically worshiped, as He is the cause of all the demigods and ancestors, and is the controller and master of all. Because the Lord removes the three kinds of miseries of His devotees who are engaged in His service constantly, He is called Hari.

In the age of Kali, those who are situated in *varṇa* and *āśrama* and are always engaged in worship of Lord Śrī Hari and in the chanting of His names, are considered to have already performed all *nitya* and *naimittika* actions. As is mentioned *in Bṛhan-nāradīya-purāṇa:*

hari-nāma-parā ye ca hari-kīrtana tat parāḥ /
hari-pūjā-parā ye ca te kṛtārthāḥ kalau yuge //

> "Those who engage in chanting the holy name of Lord Hari (*japa*), are addicted to congregational chanting (*kīrtana*) and engage in the worship of Lord Hari, have accomplished their desires in the age of Kali."

Those who have accepted the name of the Lord from a bona fide spiritual master and by the association and teachings of *Bhāgavata-dharma* have purified their hearts by the chanting of *Harināma*, and with their body, mind and speech are addicted to the Lord and His holy name, are thus freed from the activities which are the cause of material bondage and false doership. They follow activities such as remembering, pleasing, meditating, attending *saṅkīrtana* festivals and hearing and discussing the scriptures like *Śrīmad-bhāgavatam, Bhagavad-gītā, Kṛṣṇopaniṣad, Nārāyaṇopaniṣad* and other scriptures like *Vedas, Purāṇas, Upa-purāṇas, Āgamas, Smṛtis*, *Mahābhārata* and other Vaiṣṇava *śāstras.*

'*Hari-pūjā-parā*' means those who engage only in devotional service to the Lord, avoiding the worship of demigods, forefathers and other fruitive activities. By doing this they satisfy all living entities.

In the previous ages of Satya, Tretā and Dvāpara, people attained their goals after a long time by the processes of austerity, sacrifice, charity and worship; but in Kali-yuga, whatever is performed everyday in the service of Lord Govinda is blissful and that bliss is unattainable even by Brahmā. Devotees perform service to Govinda such as sacrifice, penance, charity, digging wells or lakes, making flower garlands, resting places, bridges, construction of the best temples, whole year travelling festivals and offering juicy fruits, cakes, rice prepared with milk, many kinds of ornaments, fragrant flowers, *candana* from Malaya, fragrant *aguru,* camphor, betelnut, incense, lamps, blowing a conch shell, ringing a bell and chanting congregationally before the Lord every morning and evening.

Those who are fixed in such devotional service, being surrendered to the Lord, accomplish their desires simply by worshiping and chanting the names of the Lord. In other words, they fulfill their ultimate desire by constantly remembering and worshiping Lord Hari with discrimination, without committing any *nāma* or *sevāparādhas.* They will certainly be freed from the fetters of worldly existence.

In *Padma-purāṇa*, Lord Śiva says to Durgā:

ghore kali-yuga-prāpte sarva-dharma-vivarjitāḥ /
vāsudeva-parā martyās te kṛtārthā na saṁśayaḥ //

> "In the dangerous age of Kali only those who have abandoned all kinds of religious activities and engage in the service of Lord Vāsudeva, are really successful (*kṛtārtha*). Of this there is no doubt."

The word '*ghore*' means very dangerous, subject to the unavoidable network of dangers which bind one in worldly existence. This Kali-yuga arrives after the age of Dvāpara, and has a duration of 432,000 years. '*Sarva-dharma-vivarjita*' means those who have avoided all kinds of religious activities of *varṇa* and *āśrama*, and only engage in the service of Lord Vāsudeva, not even worshiping demigods and forefathers to achieve fruitive result. They are doubtlessly successful in their purpose. It has already been explained that both service to Vāsudeva and the fulfillment of one's desire is achieved by chanting the name of Lord Hari and other devotional activities.

It is also stated in *Skaṇda Purāṇa:*

> ***sa kartā sarva-dharmāṇāṁ bhakto yas tava keśava /***
> ***sa kartā sarva-pāpānāṁ yo na bhaktas tavācyuta //***

> "O Keśava, one who is Your devotee has performed all auspicious activities, while one who is not Your devotee is the committer of all sinful activities."

Lord Brahmā himself says, "Simply because he is Your devotee, O Keśava, whoever adores only You is the performer of all religious activities. That means the pure and steady-minded devotee has certainly already performed all fruitive activities (which he is supposed to perform in his so-called religion according to *varṇa* and *āśrama*, such as worshiping demigods and honoring forefathers) because he worships You, the infallible Godhead. But, O Acyuta, one who is not Your devotee or one who has not accepted Your holy name from a bona fide *guru* and has neglected to follow the regulative principles, being under the control of the external energy of the Lord and desiring to get material results, is certainly a committer of all sinful activities."

How is this possible? Having avoided dedication to devotional service and rejecting the worship of the Lord who is always in pure goodness, one who acts like a prostitute by following activities prescribed in *Śruti, Smṛti,* and *Purāṇic* texts (that are in the modes of passion and ignorance) performs many kinds of *yoga*, sacrifice, oblations, charity, penance and worship of demigods. According to the statement, '*svakarma-phala-bhuk pumām*'*,* one has to enjoy or suffer according to all of his deeds. One has to revolve in the cycle of birth and death through 8,400,000 species of life, as an enjoyer of his own deeds after leaving his body. After wandering through all these species, when one finally gets a human life, that person again acts sinfully by the influence of his previous activities — because of not having lived according to the principles of devotional life.

Again, in the same scripture it is stated:

> ***pāpaṁ bhavati dharmo 'pi tava bhaktaiḥ kṛtaṁ hare /***
> ***niḥśeṣa-karma kartā vāpy abhakto narake patet //***

> "O Lord Hari, even the sinful actions committed by Your devotees are considered a religious action, but a nondevotee who performs all kinds of religious activities, is still thrown into hell."

The meaning of '*bhakta*' and '*abhakta*' have been explained already. "O Lord, the apparent sin of not performing demigod and ancestor worship by Your devotees is certainly considered correct according to the principles of *Bhāgavata-dharma*, because they have undeviated devotion to the Lord. On the other hand, a nondevotee may perform all kinds of religious actions, but as a result he has to fall down to hell. This refers to all the actions mentioned in the *Vedas* and *Purāṇas* which are in the modes of passion and ignorance, such as *soma-yaga, vājapeya-yaga, ṣaḍ-aṅga-yaga,* atonement, *pañcāgni sādhana* (the process in which one has to sit down lighting five fires around himself), *vāyu-bhojana* (or eating only air), *aśvamedha-yajña*, penance and sacrifice which involves killing animals, and worshiping demigods. After quitting his body such a person sometimes goes to the heavenly planets and enjoys the results of his actions; sometimes he stays on this planet; and sometimes falls down to hell. I, Lord Brahmā, servant of Your servants, being afraid of Kali, pray to You, O Lord Hari, by the two vocative words '*he hare!*'."

[This section proves that in any *varṇa*, the Vaiṣṇava who exclusively worships Viṣṇu is the best, and amongst all the Vaiṣṇavas, the *brāhmaṇa-sannyāsī* is the best.]

In the same text it is mentioned:

> ***brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā yadi vetaraḥ /***
> ***viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ //***

> "A *brāhmaṇa*, *kṣatriya, vaiśya, śūdra* or whoever one may be, if he is dedicated to Viṣṇu, he is considered the best of people."

It was mentioned earlier that a person who has taken up the devotional service of Lord Viṣṇu is superior to all others inside or outside the *varṇāśrama* system. He has completely rejected fruitive activities like worship of demigods and forefathers, and *nitya, naimittika* and *kāmya* rites mentioned in the *Vedas* and *Purāṇas* which are in the modes of passion and ignorance. '*Vā*' means applicable to any of the *varṇas* and '*yadi*' means if. Even if born in low families, if one gives up all kinds of activities that cause further entanglement in material existence and takes up serving the devotees, he is considered the best. The *śūdra* who is a servant of a devotee is superior to the *śūdra* serving a *brāhmaṇa*, *kṣatriya* or *vaiśya*. There are eleven kinds of *śūdras* according to *Harīta-saṁhitā:*

palagaṇḍas tantravāyo mālākāraś ca tailikaḥ /
karmakāras tāmbuliko modakas thāliko naraḥ /
tāmbūlīkṛt tathā śūdrāḥ sac chūdrau gopa-nāpitau //

palagaṇḍa – a clay-pot maker
tantravāya – a weaver
mālakāra – a gardener
tailika – an oilman
karmakāra – a blacksmith
tāmbulika – seller of betel-nuts
modaka – a confectioner
thālika – plate-maker
tāmbūlikṛt – preparer of betel-leaves
gopa – a milker of cows (distinct from the *vaiśya*, who owns the cows)
nāpita – a barber

All are counted in the *śūdra* category, but the *gopas* and *nāpitas* are the true *śūdras.*

The *vaiśya,* performing duties such as farming, commerce, and cow protection, avoiding fruitive actions which cause one to enjoy or suffer in heaven or hell, and serving only the *brāhmaṇas* and *kṣatriyas,* is superior to a *śūdra* serving the higher classes.

Superior to such a *vaiśya* is a *kṣatriya*, who in his occupation serves the *brāhmaṇas* of great devotion and faith, and with determination protects all living entities by his heroic qualities. Superior to such a *kṣatriya* is a *brāhmaṇa* who has destroyed the *karma* causing material bondage and in hellish sufferings, who has the eight or twelve qualities described in *Śrīmad-bhāgavatam,* and who chants only the *brahma-gāyatrī* and avoids all rituals aiming at material enjoyment. The twelve qualities are stated in *Mahābhārata* by Sanat Sujata:

dharmaś ca satyaṁ ca damas tapaś ca
hy amātsaryaṁ hrīs titikṣānasūya /
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca
vratāni vai dvādaśa-brāhmaṇasya //

> "Religiosity, truthfulness, sense-control, austerity, nonenvy, modesty, tolerance, freedom from fault-finding, sacrifice, charity, steadiness and knowledge are the twelve qualities of a *brāhmaṇa*."

'*Vai*' means certainly. These are the twelve qualities of *brāhmaṇas* who are purified by chanting *gāyatrī-mantra*. '*Dharma*' means to be steady in proper behavior, avoiding nonreligious action. '*Satyam*' means always being truthful, even till the end of life. '*Dama*' means sense control. '*Tapa*' means to be steady in daily austerity, not giving trouble to the body for fruitive results.

'*Hrī*' means always being modest because of great civility and out of fear of social dishonor and falling to a low position. '*Amātsarya*' means free from jealousy, free from showing one's household opulence to put down others. A person should be enthusiastic to see other's advancement. '*Titikṣa*' means to be tolerant of abusive speech, insult, defeat, disregard, disrespect and other bodily troubles. '*Anasūyā*' means not finding any fault in others. '*Yajña*' means non-fruitive sacrifices or the *yajña* of chanting *gāyatrī-mantra* hundreds and thousands of times. '*Dānaṁ*' refers to those charitable activities like distributing water, food, clothes to all whether invited or uninvited guests, relatives and others who are within or outside of the *varṇāśrama*-system, with devotion and according to one's ability. There is no *saṅkalpa* (vow) or desire to enjoy the fruit of such distribution. '*Dhṛti*' means firmness and satisfaction of mind without disturbance from the turbulence of the material world. '*Śruta*' means having natural attraction for studying, teaching and hearing the *Vedas* in the mode of goodness.

The qualities of *brāhmaṇas* are also described in *Śrīmad-bhāgavatam* 5.5.28, 7.7.9, and 7.11.21. In *Nārada-pañcarātra* 1.2.42 it says that the *svadharma* of the *brāhmaṇas* is to serve Kṛṣṇa and to eat His *naivedya* (an offering of *bhoga* to the Deity) and to drink His *pādaka*-water daily.

Superior to such a *brāhmaṇa* is a *brahmacārī* who practices all the brāhmiṇical qualities faithfully throughout his life, and practices all the rules of *brahmacārya* or penance as mentioned in the *Śruti, Smṛti,* and *Purāṇas.* Superior to such a *brahmacārī* is a *gṛhastha*, a householder who has the same brāhmiṇical qualities and offers service to guests, who come by their own will without any invitation, with food and water, and satisfies them according to his ability. The *vānaprastha,* who has renounced his *gṛhastha-āśrama* and stays in the forest with his wife, following strictly all rules of brāhmiṇical qualities, is superior to such a householder. And the *sannyāsī* or an ascetic who practices all the rules and regulations as prescribed in the *Vedas, Purāṇas, Upa-purāṇas,* and *Mahābhārata* is superior to such a *vānaprastha.*

[This last section shows that the *sannyāsī,* the topmost person in the *varṇāśrama* system, gives up all fruitive actions — worship of *devatās* and *pitṛs* completely. He is a model for all others to follow.]

In *Bhagavad-gītā* (18.2) Lord Kṛṣṇa speaks about *sannyāsa* to Arjuna:

> ***kāmyānāṁ karmaṇāṁ nyāsaṁ sannyāsaṁ kavayo viduḥ /***
> ***sarva-karma-phala-tyāgaṁ prāhus tyāgaṁ vicakṣaṇāḥ //***

> "Giving up of activities that are based on material desire is what great learned men call the renounced order of life (*sannyāsa*). And giving up the result of all activities is what the wise call renunciation (*tyāga).*"

Giving up of *kāmya-karmas* is known by the learned men as *sannyāsa,* and giving up the result of activity is called *tyāga* or renunciation by the wise men. There is a deep import in the words of the Lord. One may ask whether one may perform all the *nitya-* and *naimittika*-activities if only *kāmya-karmas* are rejected. If that were so, then what is the question of *sannyāsa*? The *Śruti* says '*oṁ tad vān vai karmakṛt, sannyāso naigamaṁ karma ca, anyāsāt karmī, (nyāsat) sannyāsaḥ he hīti.*' One who does not give up Vedic performance is a *karmī,* and one who gives it up is a *sannyāsī.* The word '*hi*' means certainly, '*naigama*' means activities prescribed in the *Vedas*. In this world the performer of such activities is certainly called a *karmī.* Being talented in all such activities he is called *karmaṭha*, active. Therefore not performing such activities gives rise to *sannyāsa*, and one who performs the duty of *sannyāsa* is called *sannyāsī.*

The meaning of *sannyāsa* is mentioned in *Uttara-gītā:*

nityaṁ naimittikaṁ kāmyaṁ karmas tri-vidham ucyate /
sannyāsaḥ karmaṇāṁ nyāso nyāsī tad dharmam ācaran //

> "There are three kinds of activities, namely *nitya, naimittika* and *kāmya.* Giving up all such activities is called *nyāsa*, renunciation, and one who practices renunciation is called a *sannyāsī*."

Experts in *karma* understand there are three kinds of activities. Not performing them is *sannyāsa.* One who does so is called *sannyāsī.* What then is the difference from '*tyāga*', giving up the results of all such activities?

One should understand that simply by performing the *nitya-karma* even without desire to get the result, one certainly gets a result. According to the statement of *Śruti,* '*athāharaḥ sandhyām upāsīta*', one should perform *sandhyā* rites everyday. That activity is done with the aim to remove accidental sins. Though one may not desire those results, the result will still come.

As stated in *Hārīta-saṁhitā:*

pratyahan yas tri-kālajñaḥ sandhyopāsana-kṛd dvijaḥ /
brahma-lokam avāpnoti gāyatrī-japa-tat-paraḥ //

> "The twice-born (*dvija*) who engages in *japa* or chanting the *gāyatrī-mantra* daily at the three *sandhyās* attains the planet of Brahmā."

'*Dvija*' means *brāhmaṇa*, *kṣatriya,* and *vaiśya.* '*Tri-kāla-jña*' means the knower of the three junctures of the day — morning, noon and evening. '*gāyatrī-japa-tatparaḥ*' means he is seriously engaged in *gāyatrī-japa,* at the time of *sandhyā.* He naturally attains Brahmaloka after he quits his body, even though he has no desire to enjoy the result of his work.

Also in the *naimittika-karmas* (such as offering *piṇḍas* to the ancestors) one gets the result of his work even without having any desire for the results. As stated in *Skańda Purāṇa:*

gayāyāṁ viraje caiva māhendre jāhnavītaṭe /
atra piṇḍa-prado yāti brahma-lokam ānamayam //

> "One who offers *piṇḍa,* or food, to his forefathers in Gayā, in the region of Virajā, on the hill called Mahendra on the bank of Jāhnavī (Gaṅgā), attains the planet of Brahmā which is free from diseases."

'*Gayā*' refers to the lotus feet of Lord Viṣṇu and for an area of two miles (*kośa*) around or according to the *Purāṇas,* four, eight and sixteen miles around. '*Ca*' means Kurukṣetra, Badrīnāth, Kedaranath, Veṅkaṭācala, Śrī Raṅganath kṣetra, Śrī Puruṣottama kṣetra and other pilgrimage places. In the same way, the word '*jāhnavī-taṭe*' refers to any place within a distance of two miles from the Gaṅgā. In these places, one who offers *piṇḍa,* performing *śraddhā* to his forefathers, certainly accomplishes his desires and attains Brahmaloka. Similarly, his sons and grandsons who offer *piṇḍas* also attain *anāmaya*, or the place which is free from all kinds of disturbances — the three kinds of miseries, disease and lamentation, for half the lifetime of Lord Brahmā (*dviparādha*).

Kāmya karmas are specifically performed to fulfill some desire, but result is there even if one performs them without any desire. As stated in *Bṛhad-viṣṇu-purāna:*

yaḥ kaścid puruṣo 'pīha kṛtvā cāndrāyaṇaṁ vratam /
mucyate sarva-pāpebhyas tathā dvādaśa-vārṣikam //

> "Any one in this world can be free from all kinds of sinful reactions by performing atonement and the twelve year penance."

In this world, any person even outside the *varṇāśrama*-system, who performs *cāndrāyaṇa* or atonement and twelve years austerity according to his wealth, without desiring the result, becomes free from all kinds of sinful reactions, namely *pātaka, mahā pātaka, atipātaka,* and *anupātaka.* One becomes freed not only from suffering in the hellish planets as a result of sinful reactions, but becomes freed of material bondage.

Therefore it is said that *sannyāsa* is to give up completely *nitya-, naimittika-,* and *kāmya*-activities, whereas '*tyāga*' is to perform all those activities giving up the fruits. There should be no confusion about this.

Preliminary procedures

Maṅgalācaraṇa
(invocation)

At the beginning of the *vivāha* (wedding) ceremony (or any other *saṁskāra*) one should recite *maṅgalācaraṇa,* then make a platform (*vedi*) which should be four *hasta* long (approx. 6ft) on both sides and four *muṣṭi* high (approx. 1ft) with a canopy over it. As stated in *Kapila-pañcarātra:*

> "One should build an auspicious platform on the best purified ground. It should be four hands square and four fists high, and should be made with pure mud and smeared with cow-dung mixed with pure water without any husk, bones, hairs, coal, or burned clay in it etc. The *maṇḍapa* should be covered with a *toraṇa* (canopy) or a rope that is decorated with many kinds of leaves like mango, *bakula, jambu,* etc. Then eight auspicious pots should be installed in the eight directions and many kinds of flags should be placed on top of them starting from the East. The pots should be decorated with five colors. Then the platform should be decorated with a *candrātapa* (sign of a half moon) and garlands. Ladies should decorate the platform and doors with five kinds of colors. The auspicious *maṅgalācaraṇa* should be recited in that place accompanied by the beating of drums, blowing of conch shells, ringing of bells etc. and *mukhya vādya* (ululation) of the women."

Then one should recite the following *maṅgalācaraṇa* prayers to remove all obstacles and invoke auspiciousness:

yaṁ brahma-vedānta-vido vadanti
pare pradhānaṁ puruṣaṁ tathānye /
viśvad gateḥ kāraṇam īśvaraṁ vā
tasmai namo vighna-vināśanāya //

> "Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedānta describe as the Supreme Brahman, and who others describe as the *pradhāna*, or totality of mundane elements. Some describe Him as the Supreme Male Person, or *Puruṣa*, while others describe Him as the Supreme Lord and the cause of the creation of the universe." (*Bṛhad-viṣṇu-purāṇa*)

oṁ tad viṣṇoḥ paramaṁ padagm̐ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

> "Just as those with ordinary vision see the sun's rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake *brāhmaṇas* can see that abode, they can also reveal it to others." (Ṛg-veda1.22.20)

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam-maṅgalaṁ tal-labhate kṛtī //

"Lord Kṛṣṇa is the color of a new rain-cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme Person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone." (Kṛṣṇopaniṣad)

Puruṣa-sūkta

hariḥ oṁ

sahasra-śīrṣā puruṣaḥ / sahasrākṣaḥ sahasrapātù /
sa bhūmiṁ viśvato vṛtvā / atyatiṣṭhad daśāṅgulam // 1 //

puruṣa evedagṁ̐ sarvam / yad bhūtaṁ yac ca bhavyaṁ /
utāmṛtatvasyeśānaḥ / yad annenātirohati // 2 //

etāvān asya mahimā / ato jyāyāgṁ̐ś ca pūruṣaḥ /
pādo 'sya viśvā bhūtāni / tripād asyāmṛtam divi // 3 //

tripād ūrdhva udait puruṣaḥ / pādo 'syehā 'bhavat punaḥ /
tato viṣvaṅ-vyakrāmatù / sāśanā naśane abhi // 4 //

tasmād virāḍ ajāyata / virājo adhi pūruṣaḥ /
sa jāto 'tyaricyata / paścād bhūmim atho puraḥ // 5 //

yat puruṣeṇa haviṣā / devā yajñam atanvata /
vasanto asyāsīd ājyam / grīṣma idhmaḥ śarad dhaviḥ // 6 //

saptāsyāsan paridhayaḥ / triḥ sapta-samidhaḥ kṛtāḥ /
devā yad yajñaṁ tanvānāḥ / abadhnan puruṣam paśum // 7 //

taṁ yajñaṁ barhiṣi praukṣanù / puruṣaṁ jātam agrataḥ /
tena devā ayajanta / sādhyā ṛṣayaś ca ye // 8 //

tasmād yajñāt sarva-hutaḥ / saṁbhṛtaṁ pṛṣad-ājyam /
paśūgṁ̐s tāgṁ̐ś cakre vāyavyānù / āraṇyān grāmyāś ca ye // 9 //

tasmād yajñāt sarva-hutaḥ / ṛcaḥ sāmāni jajñire /
chandāgṁ̐si jajñire tasmātù / yajus tasmād ajāyata // 10 //

tasmād aśvā ajāyanta / ye ke cobhayā dataḥ /
gāvo ha jajñire tasmātù / tasmāj jātā ajā vayaḥ // 11 //

yat puruṣaṁ vyadadhuḥ / katidhā vyakalpayanù /
mukhaṁ kim asya kau bāhū / kāv ūrū pādāv ucyete // 12 //

brāhmaṇo 'sya mukhaṁ āsīd / bāhū rājanyaḥ kṛtaḥ /
ūrū tad asya yad vaiśyaḥ / padbhyāgm̐ śūdro ajāyata // 13 //

candramā manaso jātaḥ / cakṣoḥ sūryo ajāyata /
mukhād indraś cāgniś ca / prāṇād vāyur ajāyata // 14 //

nābhyā āsīd antarikṣam / śīrṣṇo dhyauḥ samavartata /
padbhyāṁ bhūmir diśaḥ śrotrātù / tathā lokāgm̐ akalpayanù // 15 //

vedāham etaṁ puruṣaṁ mahāntam / āditya-varṇaṁ tamasas tu pāre /
sarvāṇi rūpāṇi vicitya dhīraḥ / nāmāni kṛtvā 'bhivadanù yad āste // 16 //

dhātā purastād yam udājahāra / śakraḥ pravidvān pradiśaś catasraḥ /
tam evaṁ vidvān amṛta iha bhavati / nānyaḥ panthā ayanāya vidyate // 17 //

yajñena yajñam ayajanta devāḥ / tāni dharmāṇi prathamāny āsanù /
te ha nākaṁ mahimānaḥ sacante / yatra pūrve sādhyāḥ santi devāḥ // 18 //

1) "The Supreme Lord in the form of the universe, has a thousand heads, a thousand eyes and a thousand feet, for He contains all the living entities. Having pervaded the universe completely to give it existence, being independent, He extended Himself beyond it by ten fingers.

2) The universes, past, present and future, are but manifestations of the Supreme Lord who expands Himself as the Puruṣa. He is the Lord of immortality but has manifest Himself as the Puruṣa in the universe so that the *jīvas* may enjoy material fruits.

3) The past, present and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. The material creation is but one quarter portion, and the eternal nature in the spiritual sky exists in three quarters portion.

4) The three quarters portion of the Lord transcended the material portion. The Lord in the one quarter portion manifested the universe again, as He had done repeatedly before. The Lord of the one quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects.

5) From that Lord, the *virāṭ* or universe was born, and in that the Virāṭ Puruṣa, Paramātmā of the universe, was born. Having appeared, the Virāṭ Puruṣa grew, and produced the earth and the bodies of the *jīvas*.

6) The *devas*, being the first beings manifested, performed a mental sacrifice to complete the creation, using the Virāṭ Puruṣa (the totality of ingredients of the material world), as the offering. Spring was the ghee, summer was the fuel wood and autumn was the offering.

7) In this sacrifice, the *kuśa*-grass blades strewn around the fire (for protection from *rākṣasas*), were seven (the seven Vedic poetic meters), and the fuel sticks were twenty one (12 months, 6 seasons and the 3 worlds). The *devas* who were performing the mental sacrifice tied the Virāṭ Puruṣa to offer Him into the fire, just as one would tie the sacrificial animal.

8) The *devas*, *sādhyas* and *ṛṣis*, placed the Virāṭ Puruṣa, the first being of the universe, on *kuśa* and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the Virāṭ Puruṣa.

9) From that sacrifice where everything in the universe was sacrificed, yogurt and ghee (all nourishing foods), were produced. It created the animals of the air, forest, and village.

10) From that ultimate sacrifice or '*sarva hut*', the *Ṛg* (hymns), *Sāma* (musical) and *Yajur* (prose) portions of the *Vedas*, and the seven Vedic meters, were born.

11) From the sacrifice were born horses and animals with two sets of teeth such as donkeys and mules. From the sacrifice, cows were born, and likewise goats and sheep.

12) In the mental sacrifice, when they divided up the Virāṭ Puruṣa, how many parts did they divide? What is stated about His face, His arms, His thighs and feet?

13) From the face came the *brāhmaṇas*. From the two arms the *kṣatriyas* came into being. From the thighs of the Virāṭ Puruṣa came the *vaiśyas* and from His feet the *śūdras* were born.

14) The moon was born from His mind, the sun was born from His two eyes. From His mouth were born Indra and Agni, and from His breath Vāyu was born.

15) From His navel came the *antarikṣa* (space between earth and heaven). From His head the heavens arose. From His feet the earth arose and from His ears arose the directions. In this way the worlds were created.

16) I know that great Virāṭ Puruṣa, effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs.

17) Brahmā explained his realization to Indra. Indra, who knows all the living entities in all four directions, explained it to all others. One who knows the nature of the Virāṭ Puruṣa becomes immortal even in his life on earth. There is no other path to reach the goal of immortality.

18) In this way the *devas* conducted the mental sacrifice using the Virāṭ Puruṣa to manifest variety in the world. By that sacrifice, both the physical laws of nature and the first spiritual codes of conduct arose. The great souls by similar mental worship attain the place of immortality where the *sādhyas* and *devas*, the first worshipers, now dwell."

Nārāyaṇa-upaniṣad

hariḥ oṁ
oṁ atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeyeti /
nārāyaṇāt prāṇo jāyate / manaḥ sarvendriyāṇi ca /
khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī /
nārāyaṇād brahmā jāyate / nārāyaṇād rudro jāyate /
nārāyaṇād indro jāyate / nārāyaṇād prajāpatiḥ prajāyate /
nārāyaṇād dvādaśādityā-rudrā-vasavaḥ sarvāṇi chandāgm̐si /
nārāyaṇād eva samutpadyante / nārāyaṇād pravartante /
nārāyaṇe pralīyante / ya evaṁ veda / ity upaniṣatù // 1 //

oṁ atha nityo nārāyaṇaḥ / brahmā nārāyaṇaḥ /
śivaś ca nārāyaṇaḥ / śakraś ca nārāyaṇaḥ /
kālaś ca nārāyaṇaḥ / diśaś ca nārāyaṇaḥ /
vidiśaś ca nārāyaṇaḥ / ūrdhvaś ca nārāyaṇaḥ /
adhaś ca nārāyaṇaḥ / antar bahiś ca nārāyaṇaḥ /
nārāyana evedagm̐ sarvaṁ /

yad bhūtaṁ yac ca bhavyam /
niṣkalaṅko nirañjano nirvikalpo nirākhyataḥ /
śuddho deva eko nārāyaṇaḥ / na dvitīyo 'sti kaścitù /
sa viṣṇur eva bhavati sa viṣṇur eva bhavati /
ya evaṁ veda / ity upaniṣatù // 2 //

oṁ ity agre vyāharetù / nama iti paścātù /
nārāyaṇāyety upariṣtatù / oṁ ity ekākṣaram /
nama iti dve akṣare / nārāyaṇāyeti pañcākṣarāṇi /
etad vai nārāyaṇasayāṣṭākṣaraṁ padam /
yo ha vai nārāyaṇasyāṣṭākṣaraṁ padam adhyeti /
anapabruvaḥ sarvam āyureti /
vindate prājāpatyagṁ rāyas poṣaṁ gau patyaṁ /
tato 'mṛtatvam aśnute tato 'mṛtatva aśnuta iti /
ya evaṁ veda / ity upaniṣatù // 3 //

oṁ pratyag-ānandaṁ brahma puruṣaṁ praṇava-svarūpam /
a-kāra u-kāra ma-kāra iti /
tān ekadhā samabhavat tad etad oṁ iti /
yam uktvā mucyate yogī / janma-saṁsāra-bandhanātù /
oṁ namo nārāyaṇāyeti mantropāsakaḥ /
vaikuṇṭha-bhuvanaṁ gamiṣyati /
tad idaṁ puṇḍarīkaṁ vijñāna-ghanaṁ /
tasmāt tadidābha-mātram /
brahmaṇyo devakīputro / brahmaṇyo madhusūdanaḥ /
brahmaṇyo puṇḍarīkakṣo / brahmaṇyo viṣṇur acyuteti /
sarva-bhūta-stham ekaṁ nārāyaṇam /
kāraṇa-rūpam akāraṇam param-brahma oṁ // 4 //

prātar adhīyāno rātri-kṛtaṁ pāpaṁ nāśayati /
sāyam adhīyāno divasa-kṛtaṁ pāpaṁ nāśayati /
mādhyāhna-dinam ādityābhimukho 'dhīyanaḥ /
pañca-mahā-pātakopapātakāt pramucyate /
sarva-veda-pārāyaṇa-punyaṁ labhate /
nārāyaṇa-sāyujyam avāpnoti /
nārāyaṇa-sāyujyam avāpnoti /
ya evaṁ veda / ity upaniṣatù // 5 //

1) "Then the Supreme Lord Nārāyaṇa desired to create living entities. From Nārāyaṇa came the life airs; from Nārāyaṇa came the mind and all the senses; from Nārāyaṇa came the elements — ether, air, light, water and earth, which supports the universe. From Nārāyaṇa came Brahmā, Rudra, Indra, Prajāpati. From Nārāyaṇa came the twelve Ādityas, the twelve Rudras, the twelve Vasus, all the Vedic meters and all the *devas*. Everything came from Nārāyaṇa in the beginning and everything enters into Nārāyaṇa at the end.

2) Thus Nārāyaṇa is the eternal being. Brahmā, Śiva, Indra, time, the directions, the subdirections, up and down, inside and outside, are all pervaded by Nārāyaṇa. Nārāyaṇa is everything, past, present and future. Nārāyaṇa is the eternal pure effulgent Lord, without a second to compare. He is Viṣṇu, the Supreme Lord, says the *Upaniṣad*.

3) One should place '*oṁ*' first, '*namaḥ*' second and '*nārāyaṇāya*' at the end. '*Oṁ*' is one syllable, '*namaḥ*' is two syllables and '*nārāyaṇāya*' is five syllables. Together they make the eight syllable *Nārāyaṇa-mantra*. One who knows this eight syllable *Nārāyaṇa-mantra* with purity in his heart attains all life, offspring, wealth, health and cows, and finally attains immortality. One who knows the

Nārāyaṇa-mantra and Nārāyaṇa attains immortality, says the *Upaniṣad.*

4) The syllable '*oṁ*' is directly the Supreme Lord full of bliss. Composed of three sounds '*a*', '*u*' and '*ṁ*', the *praṇava* becomes '*oṁ*'. The *yogī* who utters the *praṇava* many times becomes free from the bondage of repeated material birth. One who worships the Lord with this *mantra* will certainly go to the transcendental realm of Vaikuṇṭha, which is a lotus full of consciousness shining effulgently. The transcendental Lord is known as the son of Devakī, as Madhusūdana, as Puṇḍarikākṣa, as Viṣṇu and Acyuta. The one Nārāyaṇa is situated in all living entities. He is the cause of all causes, the Supreme Brahman.

5) One who recites the *mantra* in the morning destroys the sins of the night. One who recites the *mantra* in the evening destroys the sins of the day. One who recites the *mantra* at noontime facing the sun is freed from all types of sins. That person attains the fruits of studying all the *Vedas.* He attains the world of Nārāyaṇa."

oṁ svasti no govindaḥ
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu /
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu /
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanūr bhāgavato dadhātu /
svasti svasti sumaṅgalaikeśo mahān
śrī kṛṣṇaḥ saccidānanda-ghanaḥ
sarveśvareśvaro dadhātu //

"May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hṛṣikeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness." (*Kṛṣṇopaniṣad)*

karotu svasti me kṛṣṇa sarva lokeśvareśvaraḥ /
kārṣṇādayaś ca kurvantu svasti me loka-pāvanāḥ //

"May Kṛṣṇa, the Lord of all Lords of the universe, and His followers, the deliverers of the fallen, bestow auspiciousness on me." (*Sanmohana-tantra)*

kṛṣṇo mamaiva sarvatra svasti kūryāc chriyā samam /
tathaiva ca sadā kārṣṇiḥ sarva-vighna-vināśanaḥ //

"May Kṛṣṇa, the destroyer of all obstacles and His followers bestow auspiciousness and prosperity to me at all times and places." (*Viṣṇu-yāmala-saṁhitā)*

atasī-kusumopameya kāntir yamunā-kula-kadamba-mūlavartī /
navagopa-vadhū vilāsaśālī vitanotu no maṅgalāni devaḥ //

"May Kṛṣṇa, who has a complexion like the *atasi*-flower, who is situated under the *kadamba* tree on the bank of the Yamunā River, who is skillful at pastimes with the wives of the cowherds of Vṛndāvana, bestow auspiciousness on us." (Viṣṇu-rahasya)

kṛṣṇaḥ karotu kalyāṇāṁ kaṁsa-kuñjara-keśarī /
kālindī-jala-kallola-kolāhala-kutūhalaḥ //

"May Kṛṣṇa, who sports with great noise in the waves of the Yamunā river, and who, like a lion, killed the elephant Kaṁsa, bestow auspiciousness on me." (Nāradīya-purāṇa)

mādhavo mādhavo vāci mādhavo mādhavo hṛdi /
smaranti sādhavaḥ sarve sarva-kāryeṣu mādhavam //

"The devotees always remember the Lord. The name 'Mādhava' is constantly on their tongues and constantly in their minds, and permeates all of their activities." (Narasiṁha-purāṇa)

lābhas teṣāṁ jayas teṣāṁ kutas teṣāṁ parābhavaḥ /
yeṣām īndīvara-śyāmo hṛdaya-stho janārdanaḥ //

"For those who have Janārdana, whose complexion is that of a blue lotus, within their hearts, there is all gain and victory and no defeat in any enterprise." (Pāṇḍava-gītā)

maṅgalaṁ bhagavān viṣṇur maṅgalaṁ madhusūdanaḥ /
maṅgalo 'yaṁ hṛṣikeśo maṅgalāyatano hariḥ //

viṣṇūccāraṇa-mātrena kṛṣṇasya smaranād dhareḥ /
sarva-vighnāni naśyanti maṅgalaṁ syān na saṁśayaḥ //

"The Supreme Lord, Viṣṇu is all auspicious. Madhusūdana is all auspicious. Hṛṣīkeśa is all auspicious. Hari is the abode of all auspiciousness. Simply by saying the name of Viṣṇu or by remembering Kṛṣṇa all obstacles are destroyed and all auspiciousness comes. This is certain." (Bṛhad-viṣṇu-purāṇa)

satyaṁ kali-yuge vipra śrī harer nāma maṅgalaṁ /
paraṁ svasty-ayanaṁ nṝṇāṁ nāsty eva gatir anyathā //

"O *brāhmaṇa*, chanting of the holy name is the auspicious process in Kali-yuga. It is the highest auspiciousness for mankind. There is no other way." (Padma-purāṇa)

puṇḍarīkākṣaṁ govindaṁ mādhavādīṁś ca yaḥ smaret /
tasya syān maṅgalaṁ sarva-karmādau vighna-nāśanaṁ //

"He who remembers all the forms of the Lord such as Puṇḍarikākṣa, Govinda and Mādhava, will attain all auspiciousness and destruction of all obstacles in all his activities." (Viṣṇu-dharmottara)

maṅgalāyatanaṁ kṛṣṇaṁ govindaṁ garuḍa-dhvajam /
mādhavaṁ puṇḍarīkākṣaṁ viṣṇuṁ nārāyaṇaṁ hariṁ //

vāsudevaṁ jagannāthaṁ acyutaṁ madhusūdanam /
tathā mukundānantādīn yaḥ smaret prathamaṁ sudhīḥ //

kartā sarvatra sutarāṁ maṅgalānanta karmaṇaḥ //

"The intelligent man who first remembers the various forms of the Lord and his pastimes before performing his activities, will attain infinite auspiciousness in all that he does." (Rudra-yāmala)

Adhivāsa
(an offering of auspicious items)

Items needed:
1) earth from Gaṅgā
2) *gandha (*sandalwood paste)
3) stone
4) rice-paddy
5) *dūrvā* grass
6) flowers
7) fruits
8) yoghurt
9) ghee
10) silver-*svastika* or a *svastika* drawn in *kuṅkuma* on a silver-plate
11) *sindhūra (kuṅkuma)*
12) conch
13) *kajjala* (collyrium)
14) *rocana*
15) white mustard-seeds
16) gold
17) silver
18) copper
19) ghee-lamp
20) mirror
21) fragrant oil
22) turmeric
23) cloth
24) thread
25) *cāmara*
26) sandal wood (solid, no paste)
27) ghee-lamp used in *ārati*

Adhivāsa is an offering of auspicious articles, usually performed on the night preceding the *saṁskāra.* First one should do *ācamana*, *maṅgalācaraṇa* (page 41), s*vasti vācanam* (page 232)*, saṅkalpa* (page 235) and *ghaṭa sthāpaṇa* (page 236). The auspicious articles used in the *adhivāsa* are earth, stone, paddy, *dūrva*, flowers, fruit, yoghurt, ghee*, svastika*, *sindhūra*, conch, *kajjala, gorocana*, white mustard seeds, gold, silver, copper, lamp, mirror, fragrant oil, turmeric, cloth, thread*, cāmara* and *candana*[1]. One should offer prayers while showing all the articles together, and then offer an *ārati.*

If the adhivāsa cannot be done at this time, it should be performed on the morning of the ceremony, before the *sāttvika-vṛddhi-śraddhā* (page 238).

Earth from the Gaṅgā:

oṁ bhūr asi bhūmir asy aditir asi
viśvadhāya viśvasya bhuvanasya dhartrī /
pṛthivīṁ yaccha pṛthivīṁ dṛgm̐ha
pṛthivī mā higm̐sīḥ //

anayā gaṅga-mṛttikayā śubhādhivāso 'stu

"You are the earth, the supporter of the worlds, the supporter of the universe, sustaining everything. Control the earth, make the earth firm. Do not harm the earth." (Śukla-yajur-veda,13.18)

Gandha:

oṁ gandha-dvārāṁ durādharśām nitya-puṣṭām karīṣiṇīm /
īśvarīgm̐ sarva-bhūtānāṁ tām ihopahvaye śriyam //9//

anena gandhena śubhādhivāso 'stu

"By *gandha* you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here." (Śrī-sūkta; Mahā-nārāyaṇa-upaniṣad 4.8)

<u>*Note:*</u> Gandha *may be mixed with other fragrances like musk, aguru, saffron, camphor, etc.*

Stone:

oṁ pra-parvatasya vṛṣabhasya pṛṣṭhān
nāvaś caraṇti svasi ca iyānāḥ /
tā ā'vavṛtrann adharāg udaktā
ahiṁ budhnya÷m*[1] *anu rīyamāṇāḥ //
viṣṇor vikramaṇam asi viṣṇor
vikrāntam asi viṣṇo krāntam asi //

oṁ anayā śilayā śubhādhivāso 'stu

"The streams of water pour spontaneously from the mountain-like hump of the bull. They stream downwards flowing onwards, after Ahibudhunya. You are the lifting of Viṣṇu's foot, you are the movement of Viṣṇu's foot, you are Viṣṇu's step." (Śukla-yajur-veda 10.19)

Rice paddy:

oṁ dhānyam asi dhinuhi devān
dhinuhi yajñaṁ
dhinuhi yajñapatiṁ
dhinuhi māṁ yajñanyam //

oṁ anena dhānyeṇa śubhādhivāso 'stu

"You are grain. Please the Lord, please the sacrifice and the performer of sacrifice. Bring happiness to me as I conduct this sacrifice." (Kṛṣṇa-yajur-veda 1.7.3)

Dūrvā-grass:

oṁ kāṇḍāt kāṇḍāt prarohantī puruṣaḥ puruṣaspari /
evā no dūrve pratanu sahasreṇa śatena ca //

oṁ anayā dūrvāyai śubhādhivāso 'stu

"Piece by piece, joint by joint, *dūrva* grass, you manifest offspring. Give us offspring, a hundred, a thousand." (Śukla-yajur-veda 13.20)

Flowers:

oṁ śrīś ca te lakṣmīś ca patnyau / aho-rātre pārśve /

nakṣatrāṇi rūpam / aśvinau vyāttam /
iṣṭaṁ maniṣāṇa / amuṁ maniṣāṇa / sarvaṁ maniṣāṇa //

oṁ anena puṣpeṇa śubhādhivāso 'stu

"Piety and prosperity are you consorts. Day and night are your sides. The stars are your form. The heaven and earth are your open mouth. Bestow what we desire. Bestow the goal in this world. Bestow the highest goal." (Puruṣa-sūkta)

Fruit:

oṁ yāḥ phalinīr yā aphalā apuṣpā yāś ca puṣpinīḥ /
bṛhaspati-prasūtās tā no muñcantv agm̐hasaḥ //

oṁ anena phaleṇa śubhādhivāso 'stu

"May that power that produces the fruit, that makes the flower bloom, which arises through the *mantras* and through the Lord of *mantra*, free us from all difficulties." (Ṛg-veda10.67.15, Śukla-yajur-veda 12.89)

Yoghurt:

oṁ dadhi krāvno akariṣam jiṣṇor aśvasya vājinaḥ /
surabhino mukhākarat praṇa āyūgm̐ṣi tāriṣatù //

oṁ anena dadhnā śubhādhivāso 'stu

"I offer myself unto the Lord who gave Himself to the *gopīs* of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span." (Ṛg-veda 4.39.6 , Śukla-yajur-veda 23.32)

Ghee:

oṁ ghṛtavatī bhūvanānāṁ abhi śriyorvī
pṛthvī madhudughe supeśasā /
dyāv-āpṛthivī varuṇasya dharmaṇā
viṣkabhite ajare bhūri retasā //

oṁ anena ghṛteṇa śubhādhivāso 'stu

"The broad earth flows with ghee, which is sweet smelling, beautiful and brings prosperity to the worlds. The heavens and earth, through the law of the just Lord are abounding in unlimited seed in all places." (Ṛg-veda 6.70.1; Śukla-yajur-veda 34.45)

Svastika:

oṁ svasti no govindaḥ
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu /
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu /
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanūr bhāgavato dadhātu /
svasti svasti sumaṅgalaikeśo mahān

śrī kṛṣṇaḥ saccidānanda-ghanaḥ
sarveśvareśvaro dadhātu //

"May Govinda, Acyuta, Ananta, Vāsudeva and Viṣṇu, give us auspiciousness; may Nara-Nārāyaṇa Padmanābha, and Puruṣottama give us auspiciousness; may Viśvaksena, the Lord of the world, Hṛṣikeśa and Hari give us auspiciousness; may Garuḍa and the great devotee Hanumān, son of Anjanā, give us auspiciousness; may the great auspicious Lord Kṛṣṇa, who is like a transcendental rain cloud full of eternity, knowledge and bliss, give all prosperity and auspiciousness." (Kṛṣṇopaniṣad)

oṁ svasti na indro vṛddhaśravāḥ
svasti naḥ pūśā viśvavedāḥ /
svasti nas tārkṣyo ariṣṭanemiḥ
svasti no bṛhaspatir dadhātu //

oṁ anena svastikena śubhādhivāso* '*stu

"May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness." (Ṛg-veda 1.89.6; Śukla-yajur-veda 25.19)

Note: A svastika *made of silver or a* svastika *drawn in* kuṅkuma *on a silver plate is used.*

Sindhūra (kuṅkuma):

oṁ sindhor iva prādhvane śūghanāso
vātapramiyaḥ patayanti yahvāḥ /
ghṛtasya dhārā aruṣo na vājī
kāṣṭhā bhindann ūrmibhiḥ pinvamānaḥ //

oṁ anena sindhūreṇa śubhādhivāso* '*stu

"Flashing like the sun, like streams of rushing water, strong and full of life the streams of ghee fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the ghee swells in waves, dissolving the wood." (Ṛg-veda 4.58.7; Śukla-yajur-veda 17.95)

Conch:

oṁ pratiśrutkāyā artanaṁ, ghoṣāya bhaṣam,
antāya bahūvādinam, anantāya mūkagṁ̐,
śabdāyāḍ ambarāghātaṁ, mahase vīnāvādaṁ,
krośāya tūṇava-dhmam, avarasparāya śaṅkha-dhmaṁ,
vanāya vanapam, anyatoraṇyāya dāvapam //

oṁ anena śaṅkheṇa śubhādhivāso* '*stu

"For the echo a reviler; for noise a snarler; for the end a very talkative man; for endless a mute; for sound a drummer; for might a musician; for cry a flute-player; for confused tone a conch-blower; for the wood a forester; for partly wooded land a forest- fire guard." (Śukla-yajur-veda 30.19)

Kajjala (collyrium):

oṁ samiddho añjan kṛdaraṁ matīnāṁ

ghṛtaṁ agne madhumat pinvamānaḥ /
vājī vahan vājinaṁ jātavedo
devānāṁ vakṣi priyam ā sadhastham //

oṁ anenāñjaneṇa śubhādhivāso 'stu

"This *añjana*, offering of ghee, flaming, a storehouse of intelligence and guidance, sweet and fragrant, is swelling in the fire. As a horse carries a rider, the fire carries our offering to the place of eternal pleasure." (Śukla-yajur-veda 29.1)

Rocana:

oṁ yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ /
rocante rocanā divi //

oṁ anena rocaneṇa śubhādhivāso 'stu

"Those who link themselves to the Supreme Lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky." (Śukla-yajur-veda 23.5)

White mustard-seeds:

oṁ rakṣohaṇo valagahanaḥ prokṣāmi vaiṣṇavān,
rakṣohano valagahano 'vanayāmi vaiṣṇavān,
yavo 'si yavayāsmad dveṣo yavayārātī
rakṣohano valagahano 'va stṛṇāmi vaiṣṇavān,
rakṣohaṇo valagahaṇo 'bhijuhomi vaiṣṇavān,
rakṣohaṇau valagahanāv upadadhāmi vaiṣṇavī,
rakṣohaṇau valagahanau paryūhāmi vaiṣṇavī,
rakṣohaṇau valagahanau paristṛṇāmi vaiṣṇavī,
rakṣohanau valagahanau vaiṣṇavī //

bṛhann asi bṛhad bhāvā bṛhatīm indrāya, vācaṁ vada //

oṁ anena siddhārthena śubhādhivāso 'stu

"O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell." (Śukla-yajur-veda 5.25; Śata-patha-brāhmaṇa 3.5.4.18)

Gold:

oṁ hiraṇya-garbhaḥ samavartatāgre
bhūtasya jātaḥ patir-eka āsītù/
sa dādhāra pṛthivīm dyām utemām
kasmai devāya haviṣā vidhema // 1 //

oṁ anena kāñcaneṇa śubhādhivāso 'stu

"To which Lord should we offer oblations in sacrifice? He that in the beginning created the golden womb, who from the beginning was the Supreme Lord of al creation and held the earth and the heavenly planets firmly." (Ṛg-veda 10.121.1)

Silver:

oṁ rūpeṇa vo rūpam abhyāgāṁ
tutho vo viśvavedā vibhajatu /
ṛtasya pathā preta-candra-dakṣinā
vi svaḥ paśya vya÷ntarikṣaṁ[1] yatasva sadasyaiḥ //

oṁ anena rūpeṇa śubhādhivāso 'stu

"Through your beauty I have become beautiful; may the *tuthā*, Viśvaveda, distribute you. Go forth, giving light, on the path of truth. Look favorably upon the heavenly planets and space. Unite with the priests who keep the *yajña-śālā."* (Śukla-yajur-veda 7.45)

Copper:

oṁ asau yas tāmro aruṇa uta babhruḥ sumaṅgalaḥ /
ye cainagṁ̐ rudrā abhito dikṣu śritāḥ sahasraśo 'vaiṣāgṁ̐ heḍa īmahe //

oṁ anena tāmreṇa śubhādhivāso 'stu

"The Lord bright like the sun, copper-red, all-auspicious, also called Rudra, resides in all directions, and expands a thousand-fold like the rays of the sun. We approach you to remove our impurities."[1] (Śukla-yajur-veda 16.6)

Ghee-lamp:

oṁ mano jūtir juṣatāṁ ājyasya bṛhaspatir yajñaṁ imaṁ tanotv
ariṣṭaṁ yajñagṁ̐ sam imaṁ dadhātu /
viśve devāsa iha mādayantāṁ //
oṁ3 pratiṣṭha //

oṁ anena dīpeṇa śubhādhivāso 'stu

"Let the alert mind enjoy the ghee. Let the Lord start the sacrifice. Let the Lord bestow a sacrifice free from fault. Let the lords of the universe and sacrificer enjoy here. Please be present here." (Śukla-yajur-veda 2.13)

Mirror:

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam maṅgalaṁ tal labhate kṛtī //

oṁ anena darpaṇena śubhādhivāso 'stu

"Lord Kṛṣṇa is the color of a new rain-cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone."

Fragrant oil:

oṁ tad viṣṇoḥ paramaṁ padagm̐ sadā paśyanti sūrayaḥ
divīva cakṣur ātatam /

oṁ anena sugandhi-taileṇa śubhādhivāso 'stu

"The devotees continually see the supreme abode of Viṣṇu, who like the sun in the sky, spreads his influence and blessings everywhere." (Ṛg-veda1.22.20)

Turmeric:

oṁ viṣṇor vikramaṇam asi, viṣṇor vikrāntam asi,
viṣṇoḥ krāntam asi //19//
yuñjyantyasya kāmyā harī vipakṣasā rathe /
śoṇā dhṛṣṇu nṛ-vāhasā //6//

oṁ anayā haridrayā śubhādhivāso 'stu

"You are the three steps of Viṣṇu. Golden-hued, fleet as birds, carriers of the man who endeavors are the horses yoked to the chariot of the sun." (Śukla-yajur-veda10.19 and 23.6)

Cloth:

oṁ yuvā suvāsāḥ parivīta āgāt
sa u śreyān bhavati jāyamānaḥ /
taṁ dhīrāsaḥ kavaya unnayanti
svādhyoø manasā*[1] *devayantaḥ //

oṁ anena vastreṇa śubhādhivāso 'stu

"He comes well-clothed and youthful with sacred thread. Being twice born he is the best and most attractive. The wise men, desiring the Lord, meditating on him with their minds, are raised up to knowledge." (Ṛg-veda 3.8.4)

Thread:

A cotton thread dyed in turmeric and *sindhūra* should be tied around the wrist of the groom nine times by a Vaiṣṇava *brāhmaṇa*. A married woman with children should tie a thread around the bride's wrist seven times. While tying they should chant the following *mantras.*[1]

oṁ sūtrāmāṇaṁ pṛthivīṁ dyāṁane hasagṁ
suśarmāṇam aditigṁ supraṇītiṁ /
daivīṁ nāvagṁ svaritrāṁ anāgasam
asravantīm ā ruhemā svastaye //

"Let us put on the descendent of *asmarati* among strings, pure, sinless, auspicious made by Aditā, the man-god, the sky, the earth." (Śukla-yajur-veda 21.6)

oṁ tad viṣṇoḥ paramaṁ padagm̐ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

"The devotees continually see the supreme abode of Viṣṇu, who like the sun in the sky, spreads his influence and blessings everywhere." (Ṛg-veda 1.22.20)

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam-maṅgalaṁ tal-labhate kṛtī //

"Lord Kṛṣṇa is the color of a new rain-cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone."

Cāmara:

oṁ vāto vā mano vā gandharvāḥ sapta-vigṁśatiḥ /
te agre 'śvam ayuñjas te asmiñ javam ādadhuḥ //

oṁ anena cāmareṇa śubhādhivāso 'stu

"The wind, the mind, the all knowing *gandharva*, the twenty seven constellations, gather before you and offer homage to you." (Śukla-yajur-veda 9.7)

Sandal wood:

oṁ ko 'si, katamo 'si, kasmai tvā, kāya tvā /
suśloka-sumaṅgala-satya-rājan //

oṁ anena candanena śubhādhivāso 'stu

"You are the Supreme Lord. You are one without a second. You are the object of all offerings and the instrument of all activities. You are the supreme ruler, the most famous, the most auspicious and pure." (Śukla-yajur-veda 20.4)

Note: Use wood, not paste.

All items:

All the items should be gathered together and offered on a tray:

oṁ pratipad asi pratipade tvānupad asy anupade tvā /
sampad asi sampade tvā tejo 'si tejase tvā //

"You are the beginning. I approach You to commence this rite. You are the activity in progress. For continuing the activity I approach You. You are the completion of the activity. For success I approach You." (Śukla-yajur-veda 15.8)

The tray of articles should be given (to the *yajamāna*) to touch.

A four-wick, five-wick, seven-wick or similar lamp, should now be offered (shown) first to the Deity, then the *ghaṭa*, then the earth, and finally to the beneficiaries of the rite.

The performance of *nāndī-mukha-śraddhā* is not performed by Vaiṣṇavas as one may commit an

offense to the holy name by worshiping the forefathers. Therefore, this ceremony is replaced by worship of the *guru-paramparā* and the offering of *mahāprasādam* (*sāttvika-vṛddhi-śraddhā*)[1]. According to one's capacity, one should first offer gifts such as cloth and rice to Vaiṣṇavas and the *brāhmaṇas,* without hesitation, while meditating on the Lord and doing so only for His pleasure.

Then, one should perform *vasudhārā* (page 244) by putting 5 or 7 dots of ghee on the wall. Then in the same place one should worship *mahā-bhāgavata* Cedirāja with *mahāprasāda*, flowers, water etc.

Vāsudevārcanam
(prayers establishing the Supreme position of the Lord)

On the day of the wedding, that devotee of Govinda who has accepted *pañca-saṁskāra* initiation from a bona-fide *guru*, no matter which *varṇa* he is from, should take his bath in the morning, perform his standard daily duties (such as *sandhyā-vandanam* etc.), and in a decorated *maṇḍapa* or temple of Viṣṇu, should sit on *kuśa-āsana*, perform *ācamana* and *maṅgalācaraṇa* (page 41).

He should establish a pot (*ghaṭa-sthāpana* - page 236) in a beautiful *maṇḍala* and put a copper plate on top. On the plate he should place a *śālagrāma* and then proceed to worship the *śālagrāma* with the *puruṣa-sūkta* prayers (page 28). At a wedding or any other function, Lord Nārāyaṇa or His *śālagrāma* form should always be worshiped.

It is an offence to devotional service and to the holy name to worship Gaṇeśa and the other demigods such as the *pañca-devatās*, Sūrya and the other planetary deities, Indra and the deities of the directions, Gaurī and the *mātrikas* etc. Instead, the Vaiṣṇavas are worshiped. The evidence for this is in Padma-purāṇa:

oṁ śuddha-sattvamayo viṣṇuḥ kalyāṇa-guṇa-sāgaraḥ /
nārāyaṇaḥ paraṁ-brahma viprāṇāṁ daivataṁ hariḥ //

brahmaṇyaḥ śrī-patir viṣṇur vāsudevo janārdanaḥ /
brahmaṇyaḥ puṇḍarīkākṣo govindo harir acyutaḥ //

"Lord Viṣṇu is the personification of transcendental goodness. He is an ocean of auspicious qualities. He is Nārāyaṇa, the Parambrahma, He is the worshipable Deity of the *brāhmaṇas.* He is the Lord of Lakṣmī, the Supreme Lord Viṣṇu, Janārdana, Vāsudeva, Puṇḍarīkākṣa, Govinda, Hari and Acyuta."

sa eva pūjyo viprāṇāṁ netare puruṣa-rṣabhāḥ /
mohād yaḥ pūjayed anyaṁ sa pāṣaṇḍī bhaved dhruvam //

"O best of men! He alone is worshiped by the qualified *brāhmaṇas*. If someone worships other gods due to illusion, he becomes an atheist."

smaraṇād eva kṛṣṇasya vimuktiḥ pāpmanām api /
tasya pādodakaṁ sevyaṁ bhuktocchiṣṭañ ca pāvanam //

"Even sinful people can attain complete liberation just by remembering Kṛṣṇa. The water from His lotus feet should be accepted. Remnants of His food are purifying."

svargāpavarga-daṁ nṝṇāṁ brāhmaṇānāṁ viśeṣataḥ /
viṣṇor niveditaṁ nityaṁ devebhyo juhuyād dhaviḥ //

“The Lord’s *prasādam* is the means for attaining heaven and final liberation, especially for the *brāhmaṇas*. This prasādam should always be offered to the demigods through the sacrificial fire.”

pitṛbhyaś caiva tad dadyāt sarvam ānantyam aśnute /

“He who offers the remnants of the Lord to his forefathers in the *śraddhā* ceremony, receives infinite rewards.”

yo na dadyād dharer bhuktaṁ pitṝṇāṁ śraddhā-karmaṇi /
aśnante pitaras tasya vinmūtraṁ satataṁ dvijāḥ //

“O *brāhmaṇas!* He who performs *śraddhā* but does not offer *Viṣṇu-prasāda* to his forefathers, condemns them to continuously eat stool and urine.”

tasmād viṣṇoḥ prasādo vai sevitavyo dvijanmanā /
itareṣāṁ tu devānāṁ nirmālyaṁ garhitaṁ bhavet //

“Therefore, a *brāhmaṇa* must always honor the Lord’s remnants. But if he takes the remnants of the demigods he becomes utterly condemned.”

sakṛd eva hi yo ‘śnāti brāhmaṇo jñāna-pūrvataḥ /
nirmālyaṁ śaṅkarādīnāṁ sa cāṇḍālo bhaved dhruvam /
kalpa-koṭi-sahasrāṇi pacyate narakāgninā //

“If a *brāhmaṇa* knowingly partakes of the *prasāda* of Lord Śiva or any other *deva* even once, he certainly becomes a *cāṇḍāla* and burns in the fires of hell for many thousands of millions of years.”

nirmālyaṁ tu dvija-śreṣṭha rudrādīnāṁ divaukasām /
rakṣa-yakṣa-piṣācānāṁ madya-māṁsa-surāsamam /
tad brāhmaṇair na bhoktavyaṁ devānāṁ bhuñjitaṁ haviḥ /

“O best of the twice-born! The remnants of Lord Śiva and other demigods, *rākṣasas, yakṣas,* or *piṣācas* are no different from meat and wine. Therefore, the *brāhmaṇas* should not honor the remnants of the *devas*.”

tasmād anyaṁ parityajya viṣṇum eva sanātanam /
pūjayadhvaṁ dvija-śreṣṭha yāvaj jīvam atandritāḥ //

“Therefore divert your attention from other demigods, and as long as you live, untiringly engage in the worship of Viṣṇu, who is eternal, O elevated dvija!”

arcayen mantra-ratnena vidhinā puruṣottamam /
tat prasādāya vai kuryān nityaṁ bhaktim atandritaḥ //
tasyāvaraṇa pūjāyāṁ tridaśān nārcayet sudhīḥ //

“One should worship Puruṣottama by the most beautiful *mantra* according to regulations and one should engage untiringly in devotional service for His pleasure.”

“In the worship of His associates one should avoid demigods.”

ananya śaraṇo bhakto nāma-mantreṣu dīkṣitaḥ /
kadācin nārcayed devān gaṇeśādīn tu vaiṣṇavaḥ //

“The devotee interested in pure devotion to the Lord, and initiated with Vaiṣṇava *mantra* should never worship Gaṇeśa and the other *devatās*.”

yatra yatra surāḥ pūjyā gaṇeśādyas tu karmiṇām /
viṣṇv-arcane tatra tatra vaiṣṇavānāṁ hi vaiṣṇavāḥ //

"Wherever the ritualists prescribe worship of Gaṇeśa and the *devatās*, the Vaiṣṇava should instead worship the pure devotees of Lord Viṣṇu."

viśvaksenaṁ sa-sanakaṁ sanātanam ataḥ param /
sanandam sanat-kumāram pañcaitān pūjayet tataḥ /

"Thus instead of worshiping Gaṇeśa, to remove material obstacles, the devotee should worship Viśvaksena and the four Kumāras to remove obstacles on the spiritual path."

yasmin navagrahā arcchyās tatra kavyādayo nava //

"Whereas the materialist will worship the *nava-grahas* (the nine demigods presiding over the nine planets), the devotee will worship Kavi Muni and the other *nava-yogendras.*"

yatra yajanti vidhinā dik-pālādīn tu karmiṇāḥ /
tatra prapūjayed etān viddhiṁ bhāgavataṁ śukam /
sadāśivaṁ vainateyaṁ nāradaṁ kapilaṁ balim //
tato bhāgavataṁ bhīṣmaṁ prahlādam añjanā-sutam /
ambarīṣaṁś ca janakaṁ mahābhāgavataṁ yamam /
manuṁ svāyambhuvaṁ vyāsa-ādikañ ca vaiṣṇavottamam /
yuge yuge ca vikhyātān aparān vaiṣṇavān api //

"Whereas the fruitive workers worship the deities of the directions (*dikpālas*), the devotees should worship Brahmā, the great devotee Śukadeva, Sadā-Śiva, Garuḍa, Nārada, Kapila, Bali, the great Bhīṣma, Prahlāda, Hanumān, Ambarīṣa, the great Yama, Svayambhuva Manu, the great Vaiṣṇava Vyāsa, or other great Vaiṣṇavas famous through the ages."

harim arcen yajen nityaṁ na tu devān kadācana //

"One should always worship Lord Hari and never worship demigods."

yatra mātṛ-gaṇāḥ pūjyās tatra hy etāḥ prapūjayet /
sadā bhagavatī paurṇa-māsī padmā taraṅgikā /
gaṅgā kālindatanayā gopī candrāvalī tathā /
gāyatrī tulasī vāṇī pṛthivī gauś ca vaiṣṇavī /
śrī yaśodā devahūtir devakī rohiṇī tathā /
śrī sītā draupadī kuntī aparā yā maharṣayaḥ /
rukmiṇyādyāś ca tathāṣṭa-mahiṣyā yāś ca tā api //

"O great sages! Whenever others worship the *mātṛgaṇas,* the Vaiṣṇavas instead worship Bhagavatī Paurṇamāsī, Padmā, Antaraṅgikā, Gaṅgā, Yamunā, Candrāvalī, Gāyatrī, Tulasī, Sarasvatī, Pṛthivī, Vaiṣṇavī, Go, Yaśodā, Devahūti, Devakī, Rohiṇī, Sītā, Draupadī, Kuntī, Rukmiṇī, and the other eight queens of the Lord."

gopālopāsakaś caiva śrīdāmādīn viśeṣataḥ /
tatrāsyāvaraṇatvena gopālān paripūjayet //

"The devotee of Lord Gopāla will also worship the cowherd friends of the Lord, in particular Śrīdāma etc."

śrī kṛṣṇopāsakas tu tad arcane sarva-karmāṇi /
lalitādyāḥ sahacarīḥ sa-sakhī raṅgiṇī-yutāḥ /

pūjayed vidhinā kārṣṇo yato vaiṣṇava-daivataḥ /
nānyān kadācid vibudhān upadevāṁś ca śuddha-dhīḥ //

"In every function, the devotee of Śrī Kṛṣṇa will worship Lord Kṛṣṇa and His dearest *sakhīs,* such as Lalitā etc. The devotee of Śrī Kṛṣṇa, with great intelligence, should worship these Vaiṣṇavas according to the proper scriptural rules and should never worship the primary or secondary demigods."

vaiṣṇavānāṁ tu kāryāṇāṁ kriyaiṣā sāttvikī yathaḥ /
na rājasī na tāmasī pāṣaṇḍa-dharma bhītitaḥ //

"These rituals that are performed by the devotees are in the mode of goodness. They are not in the modes of passion and ignorance unlike the so-called religious books of the atheists (demigod-worshipers)."

Also in the Padma-purāṇa, the sage Bhṛgu says to the Lord:

aho rūpam aho śīlam aho śāstir aho dayā /
aho sunirmalā-kṣāntir aho sattvaṁ guṇā hareḥ //

"O Hari, Your form, nature, chastisement, mercy, tolerance, purity and munificent qualities are all wonderful."

naisargikaṁ śubhaṁ sattvaṁ tavaiva guṇavāridhe /
nānyeṣāṁ vidyate kiñcit sarveṣāṁ tridivaukasām //

"O ocean of good qualities, Your nature is auspicious and transcendental. When You are in the midst of all the demigods, they become insignificant."

brāhmaṇyaś ca śaraṇyaṣ ca tvam eva puruṣottama /
brāhmaṇānāṁ tvam eveśo nānyaḥ pūjaḥ suraḥ kvacit //

"O Puruṣottama! You are the Absolute Truth, the Supreme Shelter, the Lord of the *brāhmaṇas.* One should never worship any other god at any time."

ye 'rcayanti surān anyān tvaṁ vinā puruṣottama /
te pāṣaṇḍatvam āpannāḥ sarva-loka-vigarhitāḥ //

"O Puruṣottama! If someone worships demigods, neglecting You, that person becomes a *cāṇḍāla* and is deemed as most abominable in all the worlds."

viprāṇāṁ veda-viduṣāṁ tvam evejyo janārdana /
nānyaḥ kaścit surāṇām tu pūjanīyo 'grajanmanām //

"O Janārdana! Those *brāhmaṇas* well versed in the scriptures worship only You, and no other demigods, even though they appeared before You."

aśuddhā brahma-rudrādyā rajas-tamo-vimiśritāḥ /
tvaṁ śuddha-sattva-guṇavān pūjanīyo 'grajanmanām //

"Other demigods such as Brahmā and Rudra are not completely pure and are tainted by the modes of passion and ignorance, however, You are of pure goodness and therefore You are worshipable by them."

tvat-pāda-salilaṁ sevyaṁ pitṛṇāñ ca-divaukasām /
sarveṣāṁ bhū-surāṇāṁ ca muktidaṁ kalmaṣāpaham //

"Water that has bathed Your lotus feet, should be taken, even by those ancestors living in the heaven, and definitely by all pious people living on the earth, to remove all the sins and attain liberation."

tvad-bhuktocchiṣṭa śeṣam vai pitṝṇāṁ ca divaukasām /
bhūsurāṇāṁ ca sevyaṁ syān nānyeṣāṁ tu kadācana //

"Your remnants should be accepted even by the ancestors living in the heaven, and by all pious people living on the earth, but the remnants of other persons should never be taken."

itareṣāṁ tu devānāṁ annaṁ puṣpaṁ jalādikaṁ /
aspṛśyaṁ tu bhavet sarvaṁ nirmālyaṁ surayā samam //

"Things such as food, flowers, water and other items that are offered to the demigods should be considered as wine, and must not be even touched."

tasmād vai brāhmaṇo nityaṁ pūjayitvā sanātanam /
satīrthaṁ bhuktam annaṁ ca bhaje tān aniśaṁ buddhaḥ //

"Therefore, a knowledgeable *brāhmaṇa* always worships the Eternal Lord and respect His *mahāprasāda* and the transcendental water that has bathed His feet."

nānya-devaṁ nirīkṣeta brāhmaṇo na ca pūjayet /
nānya prasādaṁ bhuñjīta nānyad āyatanaṁ viśet //

"A *brāhmaṇa* should not look at the other deities then You; neither should he worship them. He should not partake of other remnants than Yours, nor should he enter other temples."

tad dadāti hi yo vipra pitṝṇām śraddhā-karmaṇi /
tad bhuktam annaṁ tīrthañ ca tat sarvaṁ viphalaṁ bhavet //

"That *brāhmaṇa* who honors the forefathers by performing *śraddhā* rites, and who eats the remnants of the *devas* instead of Yours, and drinks the water that has washed their feet, accrues no merit whatsoever."

kalpa-koṭi sahasrāṇi kalpa-koṭi śatāni ca /
patanti pitaras tasya narake pūyaśoṇite //

"That *brāhmaṇa's* forefathers remain in the hellish planets, submerged in lakes full of blood and pus for thousands of millions of years."

niveditaṁ tava vibho yo juhoti dadāti vā /
devatānāṁ ca pitṝṇāṁ ānantyaṁ dhruvam aśnute //

"That person who offers Your remnants in sacrifice to the demigods and to the ancestors, certainly receives infinite benefit."

tasmāt tvam eva viprāṇāṁ pūjyo nānyo 'sti kaścana /
mohād yaḥ pūjayed anyaṁ sa pāṣaṇḍī bhaved dhruvam //

"Therefore, You alone are worshiped by the *brāhmaṇas*, and no other deity. If anyone, due to illusion offers worship to other gods, he is to be considered as an atheist."

tvaṁ hi nārāyaṇaḥ śrīmān vāsudevaḥ sanātanaḥ /
viṣṇuḥ sarvagato nityaḥ paramātmā maheśvaraḥ //

"You are Nārāyaṇa, the Lord of Lakṣmī, Vāsudeva, the Eternal One. You are Viṣṇu, the All-pervading One, the Supersoul, the Supreme Controller."

tvam eva sevyo viprāṇāṁ brāhmaṇyaḥ śuddha-sattvān /
pūjyatvād brāhmaṇānām vai śuddha-sattva-guṇād api /
sarveṣām eva devānāṁ brāhmaṇatvam avāpyate //

"You are the Lord of transcendental goodness, the worshipable Lord of the *brāhmaṇas.* You are worshiped by all the *brāhmaṇas* and the demigods by the quality of pure goodness. Thus one attains the Supreme and remains fixed in Him."

tvam eva hi sadā viprā bhajanti puruṣottamam /
brāhmaṇatve babhūvus te nānye tatra na saṁśayaḥ //

"O Puruṣottama! The *brāhmaṇas* who were engaged in Your worship, attained the supreme abode, but others did not. Of this there is no doubt."

It is also stated in the *Skanda-purāṇa*:

brahmajño brāhmaṇaḥ proktaḥ śuddha-sattvāśayaḥ sadā /
devādidevaṁ govindam ṛte nānyat prapūjayet /
nitye naimittike kāmye sarva-maṅgala-karmaṇi /
yadi mohāt tu vibudhān sa cāṇḍālo bhaved dhruvam //

"That *brāhmaṇa* who knows the Absolute Truth, and who is eternally situated on the platform of pure goodness, only worships Govinda, the Lord of all the demigods, in his *nitya-, naimittika-* and *kāmya-pūjās*. If he, due to illusion, worships demigods he becomes a *cāṇḍāla."*

The *Brahma-vaivarta-purāṇa* says:

mohād yo brāhmaṇo bhūtvā hy ajñānāj jñāna-pūrvataḥ /
arcayed vibudhāṁś cet tu vinā viṣṇum adho-gatiḥ //

"If out of great illusion and deep ignorance a *brāhmaṇa* willingly engages in the worship of the demigods, and not Lord Viṣṇu, it will cause his falldown."

The *Uttara-gītā* states:

vaiṣṇavān bhaja kaunteya mā bhajasvānya-devatāḥ /
upadevān tathā yakṣa-rakṣo-bhūtagaṇān api //

"O Kaunteya! Worship only Vaiṣṇavas, and never worship other deities, like demigods, secondary demigods, *yakṣas, rākṣasas* or ghosts."

Also in the Bṛhad-viṣṇu-purāṇa:

mām ṛte 'nyāṁs tu vibudhān vaiṣṇavo brāhmaṇo 'tha vā /
yady arcayed, avaiṣṇavān, cāṇḍālatvam avāpnuyāt //

"If a Vaiṣṇava or a *brāhmaṇa* worships any non-Vaiṣṇava demigod without Me, he becomes a *cāṇḍāla."*

All this evidence is easy to understand, therefore we have not explained it any further as to do so would increase the size of the book. Further proof is also found in Śrīmad-bhāgavatam (1.2.26-29):

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha /
nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ //
rajas-tamaḥ-prakṛtayaḥ sama-śīlā bhajanti vai /

pitṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ //
vāsudeva-parā vedā vāsudeva-parā makhāḥ /
vāsudeva-parā yogā vāsudeva-parāḥ kriyāḥ /
vāsudeva-paraṁ jñānaṁ vāsudeva-paraṁ tapaḥ /
vāsudeva-paro dharmo vāsudeva-parā gatiḥ //

> "Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.
>
> Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.
>
> In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. *Yoga* is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (*dharma*) is rendering loving service unto Him. He is the supreme goal of life."

Therefore, when worshiping Lord Viṣṇu, one should not begin by worshiping Gaṇeśa and the other devas, rather one should perform pañca-mahābhāgavata pūjā instead by installing and worshiping Śrī Viśvaksena, Sanaka, Sanātana, Sanandana and Sanat Kumāra.

Similarly, instead of worshiping the nava-grahas, one should worship Śrī Kavi, Havya, Antarīkṣa and the other nava-yogendras.

Instead of doing pūjā to Indra and the dikpālas, the Vaiṣṇavas should worship the great devotees, namely Brahmā, Śukhadeva, Sadā-Śiva, Garuḍa, Nārada, Kapila, Bali, Bhīṣma, Prahlāda, Hanumān, Ambarīṣa, Janaka, Yamadeva, Svayambhuva Manu, Uddhava and Vyāsa.

In Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga, these *mahā-bhāgavatas* are always worshiped.

The devotees of the Lord substitute the worship of Gaurī and the mātṛgaṇas with the worship of the Vaiṣṇavīs i.e. Paurṇamāsī, Lakṣmī, Antaraṅgā, Gaṅgā, Yamunā, Gopī, Vṛndāvatī, Gāyatrī, Tulasī, Sarasvatī, Pṛthivī, Go, Yaśodā, Devahūti, Devakī, Rohiṇī, Sītā, Draupadī, Kuntī, Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Lakṣmaṇā, Kālindī, Bhadrā, and Mitravindā.

The devotees of Lord Gopāla should also worship Śrīdāma and the other cowherd boys. The devotee of Śrī Śrī Rādhā-Kṛṣṇa should also worship the Divine Couple's intimate associates such as Lalitā and the other gopīs. The devotees should worship Lord Śrīman Nārāyaṇa's expansions such as Matsya etc. and His respective pārṣada devotees.

Like this, Lord Vāsudeva and his devotees, should be worshiped with sixteen, twelve, ten or five items, with the puruṣa sūkta (page 28) prayers or other choice mantras from the Vedas or Āgamas.

In this way, the *brāhmaṇas* and householder Vaiṣṇavas only worship the Supreme Lord in their daily activities, occasional activities, fruitive activities and other auspicious rites. They only worship the Lord's associates such as Viśvaksena etc. and never worship the demigods, not even in their dreams.

Vivāha-karma – Overview

Vivāha-karma
(marriage)

Herein the procedures for weddings are explained.

Jñāti-karma
(rites performed by relatives)

Items needed:

1) 500g – powdered *muṅg*
2) 500g – powdered *urad*
3) 500g – powdered *masur*
4) 500g – powdered barley
5) pot filled with water
6) leaf or piece of paper with name of groom written on it

On the morning of the wedding the bride and groom should be ceremoniously bathed by relatives and friends with scented water at their homes.

The body of the bride should be rubbed with powdered *mung*, *urad*, *masur* and barley for purification.

The name of the groom should be written on a leaf and thrown in a pot of water. A small portion of this water should be poured over the bride's head with the *mantra*:

oṁ viṣṇudeva śrī viṣṇu nāmāsi
samānaya______ (name of groom)

prahvā te 'bhavat param atra janmāgneḥ /
tapaso nirmito 'sti svāhā //

> "O Lord, you are known as Viṣṇu, the all-pervading. Bring (name of groom) together with the bride. She has been obedient to you and within her body is the supreme fire of creation, made powerful by her austerities."

A small portion of water should be poured below her navel with the *mantra:*

oṁ imaṁ adhodeśaṁ nābheḥ madhunā prakṣālayāmi
prajāpateḥ mukham etat dvitīyaṁ /
tena puṁso 'bhibhavāsi sarvān
avaśān vaśinī asi rājñī svāhā //

> "I wash her below the navel with honey. That is the second face of Prajāpati. By that you conquer all uncontrollable men. Your are the ruler, the controller."

One should then pour a little water on her head, and the rest over the other parts of her body with the *mantra:*

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

> "The devotees continually see the supreme abode of Viṣṇu, which, like the sun in the sky, spreads its brilliance through the whole universe." (Ṛg-veda1.22.20)

Sampradānam
(giving the bride away)

Items needed:
1) *candana* (sandalwood paste)
2) garlands
3) decorative rings
4) new *upavīta* (sacred thread) for the groom
5) upper and lower cloth for the groom
6) *kuśa-āsanas*

7) loose *kuśa*-grass
8) water-pot for washing feet
9) *dūrvā*-grass
10) white rice
11) conch for *arghya*
12) a pot of *madhuparka*
13) *kuṅkuma*
14) *gorocana*
15) a pot of water mixed with *candana*, flowers, *tulasī* and fruits
16) dowry and gifts for the Deity
17) *haritaki*, betel, *gandha*, flowers, *tulasī*, *kuṅkuma*, and turmeric tied in a cloth

When the auspicious hour arrives, the ceremony should start with the reception of the groom. A cow should be tied in the North side of the room.

The father of the bride should sit facing North and perform *ācamana*. When the groom enters the room, the father should recite *maṅgalācaraṇa* (page 41) and *svasti-vācanam* (page 334). Then the father says to the groom:

oṁ sādhu bhavān āstām //

"Welcome, be comfortable."

The groom replies:

oṁ sādhv ahaṁ āse //

"I have been well received."

The father says:

oṁ arcayiṣyāmo bhavantam //

"I shall now worship you."

The groom replies:

oṁ arcaya //

"Please perform the worship."

The father should worship him by offering *candana*, garland, rings, *upavīta* and upper and lower cloth, saying:

etāni gandha-puṣpa-vāsāṁsi, oṁ varāya namaḥ //

"Here I am presenting to you this fragrant *candana*, flowers and new cloth with humble obeisances."

The groom should accept the items saying:

oṁ svastiḥ //

"May auspiciousness reign."

The father should fold his hands and say:

oṁ viṣṇuḥ

oṁ tat satù
adya
______māse (lunar month)
______rāśi-sthe bhāskare (zodiac sign)
______pakṣe (fortnight)
______tithau (tithi)
kanyādānārthaṁ ebhir gandhādibhir abhyarceyam
bhavantaṁ ahaṁ varatvena vṛne //

> "Today, at this time, having honored you with *gandha* and *puṣpa* I select you as the suitable husband to whom I shall give my daughter."

The groom replies:

oṁ vṛto 'smi //

> "I accept."

The bride, covered up, should be escorted around the standing groom seven times by her women friends. The bride should then be uncovered, and the bride and groom should see each other, and exchange garlands.

The father should say:

oṁ arhaṇā putravāsasā dhenur abhavad dha me /
sā naḥ payasvatī duhā uttarām-uttarāgṁ samām //

> "The worshipable cow appeared here accompanied by a calf. Let her be abundant in milk and supply us for many years." (Sāmamantra-brāhmaṇa 2.8.1; Gobila-gṛhya-sūtra 4.10.1)

The groom should sit on an *āsana* facing East saying:

oṁ idam aham imāṁ padyāṁ,
virājam annādyāyādhitiṣṭhāmi //

> "I preside over this far-reaching step for sustenance." (Sāma-mantra-brāhmaṇa 2,8,2; Gobila-gṛhya-sūtra 4,10,2)

The father, taking twenty five blades of *kuśa* (the tips having been tied in a figure eight knot with a few of the blades of grass wound two and a half times in counter clockwise direction around the other blades of grass and tied near the roots) with tips facing North, should offer them to the groom on the outstretched palms of his hands, while saying:

oṁ viṣṭaro viṣṭaro, viṣṭaraḥ prati gṛhyatām //

> "Please receive this *kuśa*-grass."

The groom should reply:

oṁ viṣṭaraṁ pratigṛhṇāmi //

> "I receive it."

oṁ yā auṣadhayaḥ somarājñīr bahvīḥ śata vicakṣanāḥ /
tā mahyam asmin āsane 'cchidrāḥ śarma yacchataḥ //

> “The great herb, the queen of Soma, being plentiful, faultless, and a hundred times wise, bestow blessings on me as I sit upon you for an *āsana*.” (Atharva-veda 6.96.1)

He should place the tips pointing North and sit on it.

The father should offer *kuśa* again:

oṁ viṣṭaro viṣṭaro, viṣṭaraḥ prati gṛhyatām //

> “Please receive this *kuśa*-grass.”

The groom says:

oṁ viṣṭaraṁ pratigṛhṇāmi //

> “I receive it.”

oṁ yā auṣadhayaḥ somarājñīr bahvīḥ śata vicakṣanāḥ /
tā mahyam asmin pādayor acchidrāḥ śarma yacchataḥ //

> “Great herb, queen of Soma, growing wherever there is earth, faultless, please bestow blessings on me at my two feet.”

He should place the *kuśa* beneath his feet with tips facing North.

The father should offer water for his feet:

oṁ pādyāḥ pādyāḥ, pādyāḥ pratigṛhyantām //

> “These are the waters for your feet. Please accept them.”

The groom should reply:

oṁ pādyāḥ pratigṛhnāmi //

> “I am accepting them.”

oṁ yato devīḥ pratipaśyāmy āpas, tato mā ṛddhir āgacchatu //

> “May prosperity come to me, O water, from looking at you.” (Sāma-mantra-brāhmaṇa 2.8.5; Gobila-gṛhya-sūtra 4.10.9)

The groom should receive the water from the father, place it on the earth, gaze at it, then pour water on the left foot, then right foot, then both feet with the following *mantras:*

oṁ savyam-pādam avanenije,
asmin rāṣṭre śriyaṁ dadhe //

> “I wash the left foot and bestow wealth in this domain.”

oṁ dakṣiṇām-pādam avanenije,
asmin rāṣṭre śriyam āveśayāmi //

> “I wash the right foot and take possession of wealth in this domain.”

oṁ pūrvam anyaṁ param anyaṁ
ubhayau pādau avanenije /
rāṣṭrasardhyā abhayasyāvaruddhyai //

“I wash one foot then the other. By prosperity of this domain may I attain fearlessness.” (Aitareya-brāhmaṇa 8.27.8)

The father should take *dūrva*, white rice, etc. in a conch and offer *arghya*, saying:

oṁ arghyaṁ arghyaṁ, arghyaṁ pratigṛhyatām //

“This is the *arghya*. Please accept it.”

The groom should say:

oṁ arghyaṁ pratigṛhnāmi //

“I am accepting it.”

oṁ annasya rāṣṭrir asi, rāṣṭris te bhūyāsaṁ //

“You are the ruler of food. May I become your master.” (Sāma-mantra-brāhmaṇa 2.8.9; Gobila-gṛhya-sūtra 4.10.12)

The father should offer *ācamanīyaṁ:*

oṁ ācamanīyaṁ ācamanīyaṁ ācamanīyaṁ pratigṛhyatām //

“I am offering you water for sipping.”

The groom should reply:

oṁ ācamanīyaṁ pratigṛhnāmi //

“I am accepting this water.”

oṁ yaśo ‘si yaśo mayi dhehi //

“You are fame. Give fame to me.” (Sāma-mantra-brāhmaṇa 2.8.10)

He should sip the water facing North.

The father should take a pot of *madhuparka* and offer:

oṁ madhuparko madhuparko madhuparkam pratigṛhyatām //

“Please accept this *madhuparka*.”

The groom should take the *madhuparka*, and place the container on the earth saying:

oṁ madhuparkaṁ pratigṛhnāmi //

“I am accepting it.”

oṁ yaśaso yaśo ‘si //

“You are fame incarnate.” (Sāma-mantra-brāhmaṇa 2.8.10)

He should drink three times saying:

oṁ yaśaso bhakṣo ‘si, mahaso bhakṣo ‘si,
śrīr bhakṣo ‘si, śrīyaṁ mayi dhehi //

> “You are the food of fame, the food of greatness. You are the food of virtues. Give me all virtues.” (Sāma-mantra-brāhmaṇa 2.8.12)

He should drink once silently.

The groom should now face East; the father of the bride should face North or West.

The groom and bride should perform *ācamana* and then smear *kuṅkuma*, *gorocana* and *candana* on their right hands.

The groom should take the bride’s right hand and place it on top of his right hand, and a married woman with a son should bind the two hands with *kuśa* and garlands, while auspicious sounds (ululations) are made by the women.

The father of the bride should take a pot of water mixed with *gandha*, flowers, *tulasī* and fruit and recite *maṅgalācaraṇa* (page 41).

The father should give the bride, saying:

oṁ viṣṇuḥ
oṁ tat satù
adya brahmaṇo-dvitīya-parārdhe,
śvetavarāha-kalpe, vaivasvatākhya-manvantare,
aṣṭāviṁśati-kaliyugasya prathama-sandhyāyāṁ
brahma-viṁśatau vartāmanāyāṁ
______***saṁvatsare*** (year)
______***āyane*** (course of the sun)
______***ṛtau*** (season)
______***māsi*** (lunar month)
______***pakṣe*** (fortnight)
______***rāśi-sthite bhāskare*** (sun sign)
______***tithau*** (lunar day)
______***vārānvitāyāṁ*** (day of the week)
______***nakṣatra samyutāyam*** (constellation)
jambudvīpe bhārata-khaṇḍe
medhībhūtasya sumeroḥ dakṣine
lavanārnavasyottare kone
gaṅgāyāḥ paścime bhāge

śrī-śālagrāma-śilā go-brāhmaṇa-vaiṣṇava-vahni-sannidhau
______***śarmaṇaḥ prapautrāya***
(to the great grandson of______)
______***śarmaṇaḥ pautrāya***
(to the grandson of______)
______***śarmaṇaḥ putrāya***
(to the son of______)
śrī ______***śarmaṇe viśiṣṭa-varāya***
(to the groom named______)
______***śarmaṇaḥ prapautrīm***
(the great grand-daughter of______)
______***śarmaṇaḥ pautrīm***
(the great grand-daughter of______)
______***śarmaṇaḥ putrīm***
(the daughter of______)
śrīmatīm______abhidhānāṁ etāṁ kanyāṁ
(the bride named______)

savastrāṁ yathā śakty-alaṅkṛtāṁ
aroginīṁ apravāsinīṁ yathā kālopasthāpinīṁ

oṁ prajāpati viṣṇu devatāyāṁ
śrī śrī rādhā-kṛṣṇa-smaraṇa pūrvakaṁ
______śarma dvārā [through the agency of______ (father)]
svayaṁ śrī śrī rādhā-kṛṣṇau dattām //

"May Rādhā and Kṛṣṇa personally give this bride named______ (identified by father's ancestors), equipped with cloth and ornaments, healthy, of age and fixed residence, to the groom named______ (identified by his father's ancestors) at the time______, at the place______ with *śālagrāma*, the cow, the *brāhmaṇa*, Vaiṣṇava and fire as witness."

The father should pour the water over their bound hands.

The groom should say:

oṁ svasti //

"Let here be auspiciousness."

oṁ nārāyaṇāya vidmahe vāsudevāya dhīmahi /
tanno viṣṇuḥ pracodayātù//

"We know Him as the Lord of the material energy, Nārāyaṇa, and we meditate on Him as one who resides everywhere, Vāsudeva. Let all-pervading Lord Viṣṇu inspire us in that."

oṁ trailokya-mohanāya vidmahe kāmadevāya dhīmahi /
tanno viṣṇuḥ pracodayātù//

"We know Him as enchanter of the three worlds and meditate upon Him as the most attractive One. Let all-pervading Lord Viṣṇu inspire us in that."

Then he should meditate upon Śrī Śrī Rādhā-Kṛṣṇa chanting:

oṁ hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare /
hare rāma hare rāma rāma rāma hare hare //

oṁ kanyeyaṁ prajāpati-viṣṇu-devatākā //

"This bride belongs to Prajāpati Viṣṇu."

Touching the bride's heart he should recite the *kāma-stuti:*

oṁ ka idaṁ kasmai ādāt
kāmaḥ kāmāya /
kāmo dātā kāmaḥ pratigrahītā
kāmaḥ samudram āviśatù /
kāmena tvā pratigṛhṇāmi
kāmaitat te //

"Who has given this heart and to whom? Love has given unto love. Love is the giver, love is the receiver. Love has entered the ocean of love. I receive you through love. O love, this heart is yours." (Kāṭhaka-samhitā 9.9.12)

The father should say:

oṁ viṣṇuḥ
oṁ tat satù
adya śrīmate______śarmaṇe varāya (name of groom)
kṛtaitat kanyā-sampradāna-supratiṣṭhārthaṁ
dakṣiṇāṁ suvarṇa-mūlyopakalpitāṁ
śrī śrī rādhā-kṛṣṇa-smaraṇa-pūrvakaṁ
śrī______dvārā (name of father)
śrī śrī rādhā-kṛṣṇau dattām

"May Rādhā and Kṛṣṇa, on this day of______ to firmly establish this act of bestowal, present a suitable dowry of valuable items in remembrance of Rādhā and Kṛṣṇa, to______ (groom) through the agency of______ (father)."

The groom should say:

oṁ svasti //

"May auspiciousness reign."

Then he should recite the *kāma stuti:*

oṁ ka idaṁ kasmai ādāt
kāmaḥ kāmāya /
kāmo dātā kāmaḥ pratigrahītā
kāmaḥ samudram āviśatù /
kāmena tvā pratigṛhṇāmi
kāmaitat te //

"Who has given this heart and to whom? Love has given unto love. Love is the giver, love is the receiver. Love has entered the ocean of love. I receive you through love. Oh love, this heart is yours." (Kāṭhaka-samhitā 9.9.12)

oṁ nārāyaṇāya vidmahe vāsudevāya dhīmahi /
tanno viṣṇuḥ pracodayātù//

"We know Him as the Lord of the material energy, Nārāyaṇa, and we meditate on Him as one who resides everywhere, Vāsudeva. Let all pervading Lord Viṣṇu inspire us in that."

oṁ trailokya-mohanāya vidmahe kāmadevāya dhīmahi /
tanno viṣṇuḥ pracodayātù//

"We know Him as enchanter of the three worlds and meditate upon Him as the most attractive One. Let all pervading Lord Viṣṇu inspire us in that."

Then he should meditate upon Śrī Śrī Rādhā-Kṛṣṇa chanting:

oṁ hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare /
hare rāma hare rāma rāma rāma hare hare //

He should then meditate upon his favorite Deity's name such as Nārāyaṇa, Viṣṇu, Rāma, Nṛsiṁha, Hari, Vāmana etc.

At this time, the father can give a dowry and gifts to the Deity and the Vaiṣṇavas.

The father or a married woman with son will then tie the upper cloth of the groom and the veil of the bride with a cloth containing *haritaki*, *betel* nut, *gandha*, flowers, *tulasī*, *kuṅkuma*, and

turmeric.

The following śloka should be recited:

oṁ śrī lakṣmī-pītāmbarayor revatī-balarāmayoḥ /
tathā sītā-rāmayoś ca śrī dūrgā-śivayor yathā //
devahūti-kardamayoś śacī-maghavator yathā /
śatarūpā-svāyambhuvayor renukā-jamadagnyoḥ //
yathā 'halyā-gautamayor devakī-vasudevayoḥ /
mandodarī-rāvaṇayor yaśodā-nandayor yathā //
śrī draupadī-pāṇḍavayoḥ śrī tārāvāli-bhūbhujoḥ /
damayantī-nalakayoḥ śrī-rādhā-kṛṣṇayor yathā /
anayoḥ kanyā-varayos tathā syād granthi-bandhanaṁ //

"Just as Lakṣmī-Nārāyāṇa, Revatī and Balarāma, Sītā and Rāma, Durgā and Śiva, Devahūti and Kardama, Śacī and Indra, Śatarūpā and Manu, Reṇukā and Jamadagni, Āhalyā and Gautama, Devakī and Vāsudeva, Mandodarī and Rāvaṇa, Yaśodā and Nanda, Draupadī and the Pāṇḍavas, Tārāvālī and Bhūbhuj, Damayantī and Nalaka and Śrī Śrī Rādhā-Kṛṣṇa, may these two people tie the knot."

The father may undo the *kuśa*-knot on their hands and seat the bride to the right hand side of the groom.

Go-mokṣa (releasing the cow)

Items needed:

1) a cow

A cow should be presented to the groom.

A barber should exclaim:

gauḥ gauḥ //

"Here is a cow."

The groom should reply:

oṁ muñca gāṁ varuṇa-pāśād dviṣantaṁ me abhidhehi /
taṁ jahi______ (name of father) ***cobhayor utsṛja,***
gām attu tṛṇāni pibatūdakam //

"Free the cow from the ropes of Varuṇa. Call the name of he who opposes. Dismiss him on behalf of______ (father). Let the cow free, let her eat grass and drink water." (Sāma-mantra-brāhmaṇa 2.8.13)

While the cow is released the groom will say:

oṁ mātā rudrāṇāṁ duhitā vasūnāṁ
svasādityānām amṛtasya nābhiḥ /
pra nu vocaṁ cikituṣe janāya
mā gām anāgām aditiṁ vadhiṣṭa //

"The cow is the mother of the Rudras, the daughter of the Vasus. She is the sister of the Ādityas, the source of nectar. To him who understands I say, 'Do not kill the sinless cow, Aditi'." (Ṛg-veda 8.102.15)

The cow is then released.

Acchidra-vācana (words to absolve oneself of faults)

Acchidra-vācana is then recited by the father:

oṁ asmin kanyā-sampradāna-karmaṇi /

aṅga-hīnaṁ kriyā-hīnaṁ vidhi-hīnaṁ ca yad bhavet /
astu tat sarvam acchidraṁ kṛṣṇa kārṣṇa-prasādataḥ //

> "Whatever breach of rules, lack of ingredients or ceremony there has been in this bestowal of the bride, let that be overlooked, by the mercy of Kṛṣṇa and his associates."

oṁ tat satù //

oṁ adya kṛte 'smin kanyā-sampradāna-karmaṇi /
yat kiñcit vaiguṇyaṁ jātam tad-doṣa-praśamānāya
śrī-kṛṣṇa-smaraṇam ahaṁ karomi //

> "To alleviate any fault which may have been committed in the ceremony of bestowing the bride, I now perform remembrance of Viṣṇu."

The father should recite *maṅgalācaraṇa* (page 41) and the *mahā-mantra,* followed by *kīrtana* and offering obeisances to the spiritual master, the Vaiṣṇavas, Lord Caitanya and Gāndharvikā-Giridhāri.

Kuśandikā - Overview:

Kuśandikā
(preliminary rites for the *yajña*)

Items needed:
1) standard *yajña*-paraphernalia (page 255)
2) *kuśa*-grass blades with tips intact
3) a copper-pot filled with water, *gandha*, flowers, *tulasī*, barley, betel, *haritaki*, *dūrva*, white rice, turmeric and mustard-seeds
4) new *dhoti* and *chadar*
5) *gandha*, flowers, *tulasī* and cloth for touching *brahmā*-priest's knee
6) *mahāprasāda, candana, kuṅkuma*, fruit and sweets to honor *brahmā*-priest
7) a pot of *caru* (thick and very opulent sweet rice, with extra ghee on top)
8) copper-vessels
9) some flowers and *candana* already offered to the Lord
10) twenty sticks of *khadira*, *palāśa*, or *uḍumbara*-wood, or *kuśa*-grass, which are of two *prādeśa* (18 inches) in length
11) fruit, flowers, rice and *kuśa*-grass

The groom should now perform the *kuśandikā* rites according to the scriptural rules, either in the same place where the *sampradāna* was performed or in the main house. Before building the *vedi (yajña kuṇḍa* - see Appendix I*)*, he should clean the place of all dirt, hair, husk, charcoal, bones, gravel etc. He should gradually make the North and Eastern sides (of the *kuṇḍa*) level (beginning work from the South West corner and finishing in the North East), and then smear the *kuṇda* and floor with cow dung and arrange for a covering (canopy) for the *maṇḍapa.* He should purify himself according to the scriptural rules, perform *ācamana* and wear two pieces of cloth. Sitting on a *kuśa-āsana* facing East.

Abhyukṣaṇa-pātra-sthāpana (establishing the pot of water)

A copper waterpot should be filled with water, *gandha*, flowers, *tulasī*, barley, betel, *haritaki*, *dūrva*, white rice, turmeric and mustard seeds and placed on the North side of the fire. This will be used for purifying items by sprinkling (*abhyukṣaṇa*).

Pañca-rekhā-sthāpana (drawing five lines in the *kuṇḍa*)

He should face east, on the west side of the fire pit (*yajña-kuṇḍa*). Placing the right knee on the ground, and placing the left hand on the ground with palm up, while holding a *kuśa*-grass blade of one *prādeśa* (approx. 9 inches) length in it. Taking another *kuśa*-grass blade with the right hand, he should draw on the south of the *kuṇḍa* a line one *prādeśa* long and pointing East, while meditating on the personality of earth. He should say:

oṁ rekhe tvaṁ pṛthivī-rūpā-pīta-varṇāsi //

"O line, you are earth, yellow in color."

From the base of the first line he should draw a second line twenty-one fingers long (approx. 15 ½ inch), pointing towards the North while meditating on the cow:

oṁ rekhe tvaṁ go-rūpā-lohita-varṇāsi //

"O line, you are the cow, reddish in color."

Parallel to the first line but seven fingers to its left, starting from the second line, he should draw a third line the length of one *prādeśa* in the Eastern direction, while meditating on Kālindī. He should say:

oṁ rekhe tvaṁ kālindī-rūpā-kṛṣṇa-varṇāsi //

"O line, you are Yamunā, black in color."

Parallel to the third line at a distance of seven fingers he should draw a fourth line starting from the second line, in the Eastern direction, one *prādeśa* in length, while meditating on Lakṣmī:

oṁ rekhe tvaṁ śrī-rūpā-suvarṇa-varṇāsi //

"O line, your are Śrī, golden in color."

At a distance of seven fingers from the last line and parallel to it he should draw a fifth line of one *prādeśa* length in the Eastern direction, meditating on Sarasvatī. He should say:

oṁ rekhe tvaṁ sarasvatī-rūpā-śukla-varṇāsi //

"O line, you are Sarasvatī, white in color."

Utkara-nirasaṇa (expelling the impurities)

He should take a pinch of earth from each line with the thumb and ring finger of the right hand and throw out the earth from the *kuṇḍa* to a distance of one '*aratni*' (distance from elbow to tip of little finger) in the North East direction, saying:

oṁ nirastaḥ parāvasuḥ //

"The depleter of fortune has been thrown out and destroyed." (Śata-patha-brāhmaṇa1.5.1.23)

Rekhābhyukṣaṇa (purifying the lines with water)

Taking water from the *abhyukṣana-patra* (page 87) he should sprinkle it on the lines.

Agni-saṁskāra (purifying the fire)

From the fire which is kindled[1] but not yet placed in the pit he should take one burning stick and cast it in the South Western direction to expel the inauspicious elements of the fire:

oṁ kravyādam agniṁ prahiṇomi dūraṁ /
yamarājyam gacchatu ripravāhaḥ //

"I cast the inauspicious fire in charge of burning corpses far away. May those who oppose this rite go to the kingdom of death." (Śukla-yajur-veda 35.19)

Agni-sthāpana (establishing the fire)

He should take a burning stick from the purified fire and place it on the third line saying:

oṁ bhūr bhuvaḥ svar oṁ //

"O earth, O atmosphere, O heaven, please protect me!"

Agni-āvāhana (calling the fire)

He should then install the fire for weddings[1] who is named '***Yojaka-agni***'

oṁ yojaka-nāmāgne ihāgaccha
agne tvaṁ yojaka nāmāsi /

"O fire named *Yojaka-agni*, kindly be present here. O fire of Lord Viṣṇu please come."

Agni-pūjā (worship of the fire)

Meditating on the fire as Viṣṇu[2] he should worship the fire with articles beginning with *pādyam*, etc.

Viṣṇu-stuti (praise of Viṣṇu)

With folded hands he should say the names of Viṣṇu:

oṁ kṛṣṇānanta, mukunda, mādhava, hare govinda vaṁśīmukha /
śrī gopījanavallabha-vraja-suhṛt bhakta-priyeḍyo 'cyuta //
bhakta-premavaśa-kriyā-phala-rasānandaika-dīnārti-hṛt /
rādhā-kānta duranta-saṁsṛti-haretyākhyāhi jihve sadā //

"May the names of Kṛṣṇa, Ananta, Mukunda, Mādhava, Hari, Govinda, Vaṁsimukha, Gopī-jana-vallabha, the friend of Vṛndāvana, the beloved Lord of His devotees, Acyuta, the foundation of His devotees' love, the ultimate fruit of all activities, who finds pleasure in the *rāsa* dance, who is kind to the most fallen, who is very dear to Śrīmatī Rādhārāṇī, the destroyer of countless births, remain eternally upon my tongue."

oṁ tad viṣṇoḥ paramaṁ padagm̐ / sadā paśyanti sūrayaḥ
divīva cakṣur ātatam / tad viprāso vipaṇyavo
jāgṛvāgm̐saḥ samindhate / viṣṇor yat paramam padam //

"Just as those with ordinary vision see the sun's rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu." (Ṛg-veda 1.22.20)

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /

kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo '*nādis tasmin ajāndāntar-bāhye*
yam-maṅgalaṁ tal-labhate kṛtī //

"Lord Kṛṣṇa is the color of a new rain-cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme Person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone."

oṁ agniṁ dūtam puro dadhe havyavāham upabruve /
devā2gm̐ ā sādayād iha //

"The fire from afar I place in front of me. I call near the bearer (the fire) of the oblations. May the Lord show compassion here." (Śukla-yajur-veda 22.17)

oṁ ihaivāyam itaro jātavedā devebhyo havyaṁ vahatu prajānan //

"May the remaining fire here, omniscient Jātavedas, carry the oblations to the gods." (Śukla-yajur-veda 35.19)

Brahma-sthāpana (installing and worshiping the brahm**ā-**priest)

The groom may receive a Vaiṣṇava *brāhmaṇa* conversant with the rituals (who will act as the *brahma* priest), alternatively he can make a doll of *kuśa*[1] (*kuśamaya-brāhmaṇa*) and establish it as the *brahma*.

He addresses the *brahma* thus:

'***oṁ sādhu bhavān āstām***' ***//***

"May you be comfortable."

The *brahma* replies:

'***oṁ sādhv aham āse***' ***//***

"I am comfortable."

The groom says:

'***oṁ arcayiṣyāmo bhavantam***' ***//***

"I will worship you."

The *brahma* replies:

'***oṁ arcaya***' ***//***

"You may honor me."

While holding items for worship, such as *gandha*, flowers, *tulasī*, cloth etc., the groom should touch the *brahma*'*s* knee while saying:

oṁ govinda, govinda, govinda
oṁ tat satù
adya
_______*māse* (lunar month)
_______*pakṣe* (lunar fortnight)
_______*tithau* (lunar day)
asya______karmaṇo (function)

homa-karmaṇi kṛtākṛtāvekṣanarūpa
brahmatvena bhavantaṁ ahaṁ vṛṇe //

> "On this day of ______, in the month of ______, in the lunar fortnight of ______, on the lunar day of ______, on the occasion of ______, I choose you as *brahma* for supervising the proper execution of the rituals."

The *brahma* replies:

'***oṁ vṛto*** '***smi***' ***//***

> "I have been selected"

The groom says:

'***oṁ yathā yatham brahma kāryam kuru***' ***//***

> "Please perform your activities in a befitting way."

The *brahma* should reply:

'***oṁ yathā-jñānaṁ karavāmi***' ***//***

> "May I perform to the best of my abilities."

The groom, taking the water vessel (*abhyukṣana-paṭra* page 87), should proceed to the South side of the fire and at a distance of one *aratni* (distance from elbow to tip of little finger) from the fire, sprinkle water towards the East, and over that he should place *kuśa*-grass with tips facing East.

Then facing West with the strewn *kuśa* in front of him, he should take one blade of that strewn *kuśa* in the thumb and ring finger of the left hand and throw it in the Southwest direction, saying:

oṁ nirastaḥ parāvasuḥ //

> "The depleter of fortune has been thrown away." (Śata-patha-brāhmaṇa1.5.1.23)

Facing North with the right foot pressing the left foot, the groom should sprinkle water on the strewn *kuśa* and then seat the *brahma* on the *kuśa*, facing him towards the North (in the case of a *kuśamaya brahma,* he should face the East).

Touching water, he should say to the *brahma:*

oṁ ā vasoḥ sadane sīda //

> "Sit on this seat of wealth."

The *brahma* replies:
sīdāmi //

> "I sit."

The groom should offer the *brahma* some *mahāprasāda, candana, kuṅkuma*, fruit and sweets to honor him. Retracing his steps to the East side of the fire he should sit.

To nullify any mistakes during the sacrifice, the *brahma* says:

oṁ idaṁ viṣṇur vicakrame tredhā nidadhe padaṁ /
samūḍham asya pāgm̐sure //

> "Viṣṇu has stridden here. He has placed three pure steps on this earth." (Śukla-yajur-veda 5.15)

Caru-sthāpana (placing the caru or cooked grains)

An earthen bowl of cooled down *caru*, prepared before the function, should be placed on the North side of the fire at this time.

Bhūmi-japa (prayers to the earth)

Kneeling, and placing both his hands on the earth, palms down, the groom should say:

oṁ idam bhūmer bajāmahe / idaṁ bhadraṁ sumaṅgalaṁ /
parā sapatnān bādhasva / anyeśāṁ vindate dhanam //

> "We receive this auspicious offering from the earth. Repel the enemies, who take the wealth of others." (Sāma-mantra-brāhmaṇa 2.4.1; Gobila-gṛhya-sūtra 4.5.3)

Note: *At night replace the word* 'dhanam' *with* 'vasum'.

Agni-sammukhī-karaṇa (respects to the fire)

Facing the fire, he should say:

oṁ eṣo ha devaḥ pradiśo 'nu sarvāḥ
pūrvo ha jātaḥ sa u garbhe antaḥ /
sa eva jātaḥ sa janiṣyamāṇaḥ
pratyaṅ janās tiṣṭhati sarvato-mukhaḥ //

> "The Lord is one. By his order all others exist. He, who was the first existing, sometimes appears in the womb like a human being. He has appeared before and will appear again. All men are turned towards Him, who is present everywhere." (Śukla-yajur-veda 32.4)

Tṛnādi-śodhana (cleaning the area, strewing *kuśa*[1])

He should take *kuśa*-grass in his right hand, and starting from the North side of the *maṇḍapa*, go around, while chanting:

oṁ imaṁ stomam arhate jātavedase
ratham iva saṁmahemā manīṣayā /
bhadrā hi naḥ pramatir asya sagm̐sady

agne sakhye mā riṣāmā vayaṁ tava //

> "Let us give this offering, which is a vehicle carrying our desires, to the worshipable fire with proper prayers. May the Lord give good fortune to us at this gathering. O friend, O fire, may we not cause harm to you." (Ṛg-veda 1.94.1)

Going around the second time, he should chant:

oṁ bharāmedhmaṁ kṛṇavāmā havīgm̐ṣi te
citayantaḥ parvaṇā parvaṇā vayam /
jīvātave prataragm̐ sādhayā dhiyo
'gne sakhye mā riṣāmā vayaṁ tava //

> "Let us bear the wood, let us make offerings to you, while considering the proper times. Give success to our prayers, more and more, so that we may live properly. O friend, O fire, may we not cause harm to you." (Ṛg-veda 1.94.4)

While going third time he should chant:

oṁ śakema tvā samidhagm̐ sādhayā dhiyas
tve devā havir adantyāhutaṁ /
tvam ādityām̐ ā vaha tān hy u÷śmasy[1]
agne sakhye mā riṣāmā vayaṁ tava //

> "May we be able to kindle you. Help us to complete our activities. The *devas* eat the offered oblations through you. Bring the offering to the *ādityas*. Let us stoke the fire. O friend, O fire, may we not cause harm to you." (Ṛg-veda 1.94.3)

After he should put all the *kuśa* in *īśānakona* (North-East corner). Then taking them one by one, the straws should be placed on the floor in 3 lines without chanting *mantras*. He should start from N.E. corner, and make one line of *kuśa* straws touching each other to the S.E. corner. In the same way he should put 2 more lines next to the first one. The lines are touching at the point where they start. In a similar way he should put *kuśa* in 3 lines, starting from S.E. corner and going to S.W. corner. After that 3 lines from N.W. corner to N.E. corner, and from S.W. corner to N.W. corner.

Svastika-nivedana (worshiping the directions)

He should offer flowers and *candana (*which has been offered to the Lord) to the ten directions. saying:

oṁ etan mahāprasāda-naivedyādi
pūrvasyāṁ śrī nāradāya svāhā / (East)
agneyāṁ śrī kapila-devāya svāhā (South-East)
yāmye śrī yama-bhāgavatāya svāhā / (South)
nairṛtyāṁ śrī bhīṣma-devāya svāhā (South-West)
pratīcyāṁ śrī śukadevāya svāhā / (West)
vāyavyāṁ śrī janakāya svāhā (North-West)
udīcyāṁ śrī sadāśivāya svāhā / (North)
aiśānyāṁ śrī prahlādāya svāhā (North-East)
ūrdhvaṁ śrī brahmaṇe svāhā / (up)
adhaḥ śrī balirājāya svāhā // (down)

Viṁśati-kaṣṭhikā-homa (offering twenty sticks into the fire)

He should take twenty sticks of *khadira*, *palāśa*, or *uḍumbara* wood, or *kuśa*-grass, which are of two *prādeśa* (18 inches) in length. He should pour a *sruva* of ghee over the middle portion and offer into the fire without *mantra* while meditating on Viṣṇu.

Ājya-saṁskāra (purifying the ghee)

Taking two blades of *kuśa*-grass with tips intact he should cut them to the length of one *prādeśa*, with his fingers without using the finger nails, saying:

oṁ pavitre stho vaiṣṇavyau //

> "O *pavitras*, you are devotees of Viṣṇu." (Śukla-yajur-veda 1.12)

Sprinkling them with water he should say:

oṁ viṣṇor manasā pūte sthaḥ //

> "You are pure through the desire of Viṣṇu." (Gobila-gṛhya-sūtra 1.7.23; Maitrāyaṇī-sūtra 4.1.5)

He should place them on a copper vessel and after pour ghee into the vessel. Using the thumb and ring finger of the right hand he should grasp the tips of the *kuśas* and with the thumb and ring finger of the left hand he should grasp the root end. The right hand should be palm up and the left hand palm down. By dipping the middle portion into the ghee he should then offer ghee into the fire one time, saying:

oṁ devo vaḥ savitotpunātv acchidreṇa pavitreṇa /
vasoḥ sūryasya raśmibhiḥ svāhā //

> "May Savita purify you with this faultless *kuśa*, with these rays from the sun." (Gobila-gṛhya-sūtra 1.7.25; Maitrāyaṇī-sūtra 1.2.5.18; Taittirīya-saṁhitā 1.1.5.1)

He should then offer two more oblations of ghee into the fire in the same way without *mantra*.

Holding the *kuśas* in his left hand, he should sprinkle water on them and then using the right hand, throw them into the fire.

He should sprinkle the vessel of ghee with water and then lower it into the North part of the fire three times, and then lay it on strewn *kuśa*-grass.

Sruva-saṁskāra (purifying the spoon)

The *sruva* should be made from *khadira*, *palāśa* or *uḍumbara* wood, and of a length of one '*aratni*' *(*distance from elbow to tip of little finger). He should purify the *sruva* by sprinkling it with water, then by lowering it into the North part of the fire three times, while chanting:

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

Udakāñjaliseka (taking blessings for performing the sacrifice)

Keeping his right knee on the earth and his left knee raised, he should pour water from his cupped hands from West to East on the South side of the fire, saying:

oṁ ananta anumanyasva //

> "O Ananta, please allow this rite."

He should pour on the West side from South to North, saying:

oṁ acyuta anumanyasva //

> "O Acyuta, please allow this rite."

He should pour on the North side from West to East saying:

oṁ sarasvate 'numanyasva //

> "O Sarasvatī, please allow this rite."

Agni-paryukṣaṇa (sprinkling water around the fire)

He should sprinkle water around the fire in clockwise direction:

oṁ prabho aniruddha prasuva yajñaṁ
prasuva yajña-patiṁ bhagāya /
pātā sarva-bhūta-sthaḥ
ketapūḥ ketaṁ naḥ punātu /
vāgīśo vācaṁ naḥ svadatu svāhā //

> "O Aniruddha, bring forth the sacrifice, bring forth the Lord of the sacrifice for good fortune. You are situated everywhere. Purifier of desires, purify our desires. May the Lord of words relish our prayers."

Virupākṣa-japa (prayer to the Lord as Virupākṣa)

Raising his right knee from the ground, he should hold fruit, flowers, rice and *kuśa* between his fists, the right fist being above and the left fist being below. He should recite the following:

oṁ bhūr bhuvaḥ svaḥ //

oṁ mahāntaṁ-virūpākṣaṁ tvāṁ ātmanam prapadye /
bhāgavata-virupākṣo 'si dantānjīḥ tasya te śayyā parṇe /
gṛhaṁ antarikṣe vimitaṁ hiraṇmayaṁ //
tad devānāṁ hṛdayāni ayasmaye-kumbhe
'ntaḥ sannihitāni tāni /
balabhṛc ca balasāc ca rakṣato 'pramanī animiṣatù //
tat satyaṁ yatte dvādaśa-putrāḥ /
te tvā saṁvatsare saṁvatsare kāma-prena-yajñena
yājayitvā punar brahmacaryam upayanti /
tvaṁ deveṣu brāhmaṇo 'si / ahaṁ manuṣyeṣu /
brāhmaṇo vai brāhmaṇam upadhāvati /

upa tvā dhāvāmi / japantaṁ mā mā pratijāpīḥ /
juhvantaṁ mā mā pratihauṣīḥ /
kurvantaṁ mā mā pratikārṣīḥ /
tvāṁ prapadye / tvayā prasūta idaṁ karma kariṣyāmi /
tan me rādhyatāṁ tan me samṛdhyatāṁ /
tan me upapadyatām //

samudro mā viśvavyacāḥ / brahmā anujānātu /
tutho mā viśvavedāḥ brāhmaṇaḥ putro 'nujānātu /
śvātro mā pracetā maitrā-varuṇo 'nujānātu //
tasmai virūpākṣāya dantānjaye /
samudrāya-viśvavyacase /
tuthāya-viśvavedase / śvātrāya-pracetase /
sahasrākṣāya brāhmaṇaḥ putrāya,
parama-bhāgavatottamāya namaḥ //

"I surrender with body, mind and soul to the great, beautiful Personality of Godhead, manifested as Agni, possessed of unlimited eyes and flashing teeth, whose resting place is under a *palāśa* tree, whose golden abode flashes in the sky like lightning, who is accompanied by all the *devatās*, who are situated in the metal *kumbha*. Being full of strength, attentive and unblinking, You watch for demons.

You are manifest in twelve forms, known as Your sons. Those aspirants who, throughout the years, worship You with sacrifices, achieve the spiritual status of *Brahman*.

You are the best amongst the *devas*. May I become the best amongst men by becoming Your devotee. He who is part of the Lord, follows after the Lord. May I thus seek after You. May I not offend by my faulty chanting, my faulty offerings, my faulty activities.

I surrender to You; inspired by You, I perform this activity. May it bring me satisfaction. May it bring me spiritual prosperity. May I reach the ultimate goal.

You are the all-pervading Personality, unlimited ocean. Be merciful upon me. You are *Tuthā*, *Viśvadeva*, and the son of Brahmā. Be merciful upon me. You are the deliverer from fear, the wisest one, the sun and the moon. Please be merciful upon me.

To the many-eyed, smiling Lord, the all-pervading ocean of mercy, to the all-powerful, all-wealthy, all-strong, all-knowing, all-perceiving Personality, the son of Brahmā, the Supreme Lord, possessor of all opulences, I pay my respects." (Sāma-mantra-brāhmaṇa 2.4.6)

He should throw the rice to the North East, and give the flowers and fruit to the *brahma* priest.

Then he should say:

oṁ tapaś ca tejas ca śraddhā ca
hrīś ca satyaṁ ca akrodhaś ca /
tyāgaś ca dhṛtiś ca dharmaś ca sattvañ ca
vāk ca manaś cātmā ca brahma ca /
tāni prapadye / tāni mām avantu //

"I surrender to austerity, energy, faith, humility, truth, absence of anger, renunciation, patience, righteousness, goodness, words, mind, soul. May they be merciful upon me." (Sāma-mantra-brāhmaṇa 2.4.5)

Amantrika-homa (silent *homa*)

He should throw ghee-soaked wood of *prādeśa* length with flowers and *gandha* into the fire silently.

Pāṇi-grahaṇam
(taking the bride's hands)

Vastra-paridhāpana (putting on new cloth)

Items needed:
1) pot filled with water and covered with cloth
2) wooden cooking spoon
3) winnowing basket with 4 handfuls of popped rice mixed with *śamī* leaves inside
4) grinding stone with its pestle
5) mat made of *vīrana* or *kuśa*-grass covered with cloth
6) new and washed upper and lower clothes for bride

After the groom has completed the *kuśaṇḍikā* rites, a friend of the groom while carrying a pot of water (filled from a permanent water body, and covered with a cloth), and followed by another friend holding a wooden cooking spoon, should pass silently by the East side to the South side of the fire and stand facing North.

On the West side of the fire should be placed a winnowing basket filled with four handfuls of popped rice (for prosperity) mixed with *śamī* leaves (representing Agni, for fertility).

Beside the basket should be placed a grinding stone with its pestle, and to the West of that a mat made of *vīrana* or *kuśa*-grass, covered with cloth.

The groom should present to the bride upper and lower clothes, which are new and washed, which she should accept (and may put on).

Presenting the lower cloth, the groom says:

oṁ yā akṛntan avayan yā atanvata yāś ca devyo antān abhito tatantha /
tās tvā devyo jarasā saṁvyayantā-"yuṣmatīdaṁ paridhatsva vāsaḥ //

> "May the goddesses who cut, wove and stretched the cloth and sewed up the hems, clothe you with long life. O woman, blessed with long life, put on the cloth." (Sāma-mantra-brāhmaṇa 1.1.5)

Presenting the upper cloth, he will say:

oṁ pari dhatta dhatta vāsasaināgm̐
śatāyuṣīgm̐ kṛṇuta dīrgham āyuḥ /
śataṁ ca jīva śaradaḥ suvarcā
vasūni cārye bibhrijāsi jīvanù //

> "Bestow to her cloth, give her long life, a hundred years. Noble woman, live a hundred autumns, and while you live, bring spiritual wealth to your husband." (Sāma-mantra-brāhmaṇa 1.1.6)

Sindhūra-dāna (decorating the bride with kuṅkuma)

Items needed:

1) *sindhūra (kuṅkuma*)
2) *kuśa-āsana*

He should put *sindhūra* on her forehead saying:

oṁ sindhor iva prādhvane śūghanāso
vātapramiyaḥ patayanti yahvāḥ /
ghṛtasya dhārā aruṣo na vājī
kāṣṭhā bhindann ūrmibhiḥ pinvamānaḥ //

> "Flashing like the sun, like streams of rushing water, strong and full of life the streams of ghee fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the ghee swells in waves, dissolving the wood." (Ṛg-veda 4.58.7; Śukla-yajur-veda 17.95)

The groom should lead the bride to the fire and say:

oṁ somo dadad gandharvāya gandharvo dadad agnaye /
rayiṁ ca putrāṁś cādād agnir mahyam atho imām //

> "Soma gave you to Gandharva, Gandharva gave you to Agni. For the highest wealth and sons, Agni has given you to me." (Ṛg-veda10.85.41; Sāma-mantra-brāhmaṇa1.1.7)

The groom should lead the bride to the *kuśa* mat on the West side of the fire so that her right foot touches the border of the *kuśa* mat. He should make her say:

oṁ pra me pati yā naḥ panthāḥ kalpatāgṁ
śivā ariṣṭā patilokaṁ gameyam //

> "Let the path my husband treads be prepared for me. May I enter into his house in bliss and safety." (Sāma-mantra-brāhmaṇa 1.1.8; Gobila-gṛhya-sūtra 2.1.20)

Ājya-homa (the groom's oblations for the bride's welfare)

The bride should sit on the mat facing the fire on the groom's right side. The groom should put ghee soaked wood into the fire without *mantra*, then perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama

> "I offer oblations to the *bhū maṇḍala.*"

oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama

> "I offer oblations to the space between the heavens and the earth."

oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama

> "I offer oblations to the upper planetary systems."

oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

> "I offer oblations to the manifested universe."

She should then stand and while touching the right shoulder of the groom with her right hand, the groom should offer six oblations of ghee, saying:

oṁ viṣṇur etu prathamo vai sarvebhyaḥ
so 'syai prajāṁ muñcatu mṛtyu-pāśāt /

tad ayam prabhur acyuto 'numanyatāṁ
yatheyaṁ strī pautraṁ aghaṁ na rodātù // 1 //

svāhā – idam viṣṇave idam na mama

"Let Viṣṇu, go first amongst all beings, Let Him release the bride's children from the ropes of death. May Lord Acyuta agree to this, so that this woman will never lament the death of a son." (Sāma-mantra-brāhmaṇa 1.1.9)

oṁ imāṁ kṛṣṇas trāyatāṁ gārhapatyaḥ
prajāṁ asyai jaradaṣṭhiṁ kṛnotu /
aśūnya-kroḍā jīvatām astu mātā
pautram ānandaṁ abhivibudhyatāṁ iyagṁ svāhā // 2 //

– idam kṛṣṇāya idam na mama

"May Kṛṣṇa protect her in household life. May He give her children until old age. May she live without absence of children at her breast. May she be a mother, knowing the bliss of raising children." (Sāma-mantra-brāhmaṇa 1.1.10)

oṁ haris te pṛṣṭhaṁ rakṣatu, viṣṇur ūru, nara-nārāyaṇau
stanadvayaṁ te / putrān śrī-kṛṣṇābhirakṣatu āvāsasaḥ
paridhānād, anantar asyāvatārā abhirakṣantu paścātù // 3 //

svāhā – idaṁ haraye idaṁ na mama

"May Hari protect your back and Viṣṇu, your thighs. May Nara-Nārāyaṇa protect your two breasts, and may Kṛṣṇa protect your sons until they wear cloth. May Ananta and all His *avatāras* protect you from behind." (Sāma-mantra-brāhmaṇa 1.1.11)

oṁ mā te gṛheṣu niśi ghoṣa utthād
anyatra tvat rudratyaḥ saṁviśantu /
mā tvagṁ rudaty ura āvadhiṣṭhā
jīvapatnī pati-loke virāja,
paśyantī prajāgṁ sumanasya mānāgṁ svāhā // 4 //

– idaṁ kṛṣṇāya idaṁ na mama

"May lamentation not arise in your house at night. Let weeping women enter other houses. May you not be weeping, striking your breasts in sorrow. May you be glorious, living as a partner in your husband's house seeing children, maintaining nobility of body and mind." (Sāma-mantra-brāhmaṇa 1.1.12)

oṁ aprajasyāṁ pautra-marttyaṁ
pāpmānam uta vai aghaṁù /
śīrṣṇaḥ srajam ivonmucya
dviṣadbhyaḥ pratimuñcāmi pāśagṁ svāhā // 5 //

– idaṁ kṛṣṇāya idaṁ na mama

"I free myself from the noose of great sins causing absence of offspring and death of sons. Discarding this garland from the head, I fling it to the enemies of righteous life." (Sāma-mantra-brāhmaṇa 1.1.13)

oṁ paraitu mṛtyur amṛtaṁ māgād vaivasvato no abhayaṁ kṛṇotu /
paraṁ mṛtyo anuparehi panthāṁ yatra no anya itaro devayānātù /

cakṣuṣmate śṛṇvate te bravīmi
mā naḥ prajāṁ rīriṣo mota vīrān // 6 //

svāhā – idaṁ kṛṣṇāya idaṁ na mama

"May death go elsewhere and may immortality come to me. May Vaivasvata remove all cause of fear. Go, death, upon some distant path, not on the path of saintly men. Death, do not harm my valiant children. I say this to you, who can see and hear." (Sāma-mantra-brāhmaṇa 1.1.15)

The groom should perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Lāja-homa and Aśmākrāmaṇa (oblations of popped rice and mounting the stone)

The bride and groom should stand. The groom, passing behind the bride, should go to the South side (her right side) and face North. He should hold both her hands in his right hand. The mother of the bride, her brother or a *brāhmaṇa* should place the grinding stone and pestle in front of the bride and place her right foot on the stone.

The groom should say:

oṁ imaṁ aśmānaṁ ārohāśmeva tvagṁ sthirā bhava /
dviṣantaṁ apa-bādhasva mā ca tvaṁ dviṣatāṁ adhaḥ //

"Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence." (Sāma-mantra-brāhmaṇa 1.2.1)

The groom should place two *sruvas* of ghee in the bride's cupped hands and the mother of the bride should place one fifth of the *lāja* from the basket over the ghee. The groom should pour two *sruvas* of ghee over the *lāja*. The bride, without separating her hand, should pour the *lāja* into the fire.

The groom should say:

oṁ iyaṁ nāry-upabrūte 'gnau lājān āvapantī /
dīrghāyur astu me patiḥ śataṁ varṣāṇi jīvatv
edhantāṁ nau hari-bhaktiḥ //

svāhā – idaṁ kṛṣṇāya idaṁ na mama

"This woman speaks, while offering *lāja* to the fire: May my husband be long lived, may he live a hundred years. May our devotion to the Lord flourish." (Sāma-mantra-brāhmaṇa 1.2.2)

The pair should circumambulate the fire, with the wife in front.

The groom should say:

oṁ kanyalā pitṛbhyaḥ patilokaṁ
patīyam apa dīkṣāṁ ayaṣṭa /
kanyā uta tvayā vayaṁ dhārā
udanyā ivāti gāhemahi dviṣaḥ //

> “The bride is going from her parents’ house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.” (Sāma-mantra-brāhmaṇa 1.2.5)

Returning to the stone again, the groom, facing North, should take the bride’s hand in his right hand. The mother should place the bride’s right foot on the stone, and stand with the basket of *lāja.*

The groom will say:

oṁ imaṁ aśmānam ārohāśmeva tvagṁ sthirā bhava /
dviṣantam apa-bādhasva mā ca tvaṁ dviṣatāṁ adhaḥ //

> “Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.” (Sāma-mantra-brāhmaṇa 1.2.1)

The bride should receive *lāja* and ghee in her hands and offer into the fire.

The groom will say:

oṁ viṣṇum nu devaṁ kanyā hariṁ ayakṣata
sa imān devo viṣṇuḥ preto muñcatu mām uta //

svāhā – idaṁ viṣṇave idaṁ na mama

> “The girl has made sacrifice to Viṣṇu, to Hari. May Viṣṇu, the Supreme Lord, release her and me.” (Sāma-mantra-brāhmaṇa 1.2.3)

Again the groom with the bride will circumambulate the fire, saying:

oṁ kanyalā pitṛbhyaḥ patilokaṁ
patīyam apa dīkṣāṁ ayaṣṭa /
kanyā uta tvayā vayaṁ dhārā
udanyā ivāti gāhemahi dviṣaḥ //

> “The bride is going from her parents’ house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.” (Sāma-mantra-brāhmaṇa 1.2.5)

The mother will again put the bride’s right foot on the stone:

oṁ imam aśmānam ārohāśmeva tvagṁ sthirā bhava /
dviṣantam apa-bādhasva mā ca tvaṁ dviṣatāṁ adhaḥ //

> “Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.” (Sāma-mantra-brāhmaṇa 1.2.1)

The bride will receive *lāja* and ghee and offer into the fire.

The groom will say:

oṁ viṣṇum nu devaṁ kanyā hariṁ ayakṣata
sa imān devo viṣṇuḥ preto muñcatu mām uta //

svāhā – idaṁ viṣṇave idaṁ na mama

> “The girl has made sacrifice to Viṣṇu, to Hari. May Viṣṇu, the Supreme Lord, release her and me.”

They will again circumambulate:

***oṁ kanyalā pitṛbhyaḥ patilokaṁ patīyam apa dīkṣāṁ ayaṣṭa /
kanyā uta tvayā vayaṁ dhārā udanyā ivāti gāhemahi dviṣaḥ //***

> "The bride is going from her parents' house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth." (Sāma-mantra-brāhmaṇa 1.2.5)

The groom should then pour two sruvas of ghee on the edge of the winnowing basket, place the remaining lāja there and add two more sruvas of ghee and offer the contents of the basket into the fire, saying:

oṁ sviṣṭi-kṛte śrī acyutāya svāhā. //

> "This is an offering unto Acyuta, who makes everything auspicious."

Sapta-padī-gamana (taking seven steps)

Items needed:
1) rice flour
2) pot of water

With rice-flour paste seven small circles should be drawn in a line going in the North-eastern direction. The groom should lead the bride to step into each circle. She should place the right foot first, the left behind. The groom should say:

oṁ mā vāma-pādena dakṣina-pādaṁ ākrāma //

> "Don't let the left foot cross beyond the right."

With the first step he should say:

oṁ ekam iṣe viṣṇus tvā nayatu // 1 //

> "May Viṣṇu lead you to strength."

With the second step he should say:

oṁ dve ūrje viṣṇus tvā nayatu // 2 //

> "May Viṣṇu lead you to power."

With the third step he should say:

oṁ trīni vratāya viṣṇus tvā nayatu // 3 //

> "May Viṣṇu lead you to uphold your vows."

With the fourth step he should say:

oṁ catvāri mayobhavāya viṣṇus tvā nayatu // 4 //

> "May Viṣṇu lead you to happiness."

With the fifth step he should say:

oṁ pañca paśubhyo viṣṇus tvā nayatu // 5 //

> "May Viṣṇu lead you to plenty of cows."

With the sixth step he should say:

oṁ ṣad rāyas-poṣāya viṣṇus tvā nayatu // 6 //

> "May Viṣṇu lead you to multiplying spiritual wealth."

With the seventh step he should say:

oṁ sapta saptabhyo hotrābhyo viṣṇus tvā nayatu // 7 //

> "May Viṣṇu lead you to maintain the seven sacrifices." (Sāma-mantra-brāhmaṇa 1.2.6)

oṁ sakhā saptapadī bhava sakhyan te gameyagm̐ /
sakhyaṁ te mā yoṣāḥ sakhyaṁ te mā yoṣṭhyāḥ //

> "Be my companion for life, fixed in seven vows. May I attain companionship with you. Do not break this bond." (Sāma-mantra-brāhmaṇa 1.2.7)

The groom should address the assembled guests:

oṁ sumaṅgalīr iyaṁ vadhūr imāgm̐ sameta paśyata /
saubhāgyam asyai datvā yāthās taṁ viparetana //

> "This wife is most faithful. Come and behold her. Having brought her good fortune, you may now depart." (Ṛg-veda10.85.33; Sāma-mantra-brāhmaṇa 1.2.8)

The friend holding a water pot should then approach the seven circles by passing on the West side of the fire and sprinkle first the groom's head, then the bride's head.

Each time the groom should say:

oṁ samañjantu vāsudevaḥ samāpo hṛdayāni nau /
saṁ mātariśvā sam dhātā samudeṣṭrī dadhātu nau //

> "May Vāsudeva and all His expansions anoint us as one. May the water make our hearts one. May the lord of the wind, our maintainer make us one. May her lordship make us one." (Ṛg-veda 10.85.47; Sāma-mantra-brāhmaṇa 1.2.9)

With the completion of *sapta padī gamana* the bride and groom are considered married.

Pāṇi-grahaṇam (taking the bride's hands)

The groom should take the bride's two hands in his left hand and with his right hand he should grasp the thumb of the upturned right hand of the bride.

The groom should say:

oṁ gṛbhṇāmi te saubhagatvāya hastaṁ
mayā patyā jaradaṣṭir yathāsaḥ /
sanaka sanātana sanandana sanat kumārā
mahyaṁ tvā durgārhapatyāya kārṣṇāḥ //

> "For good fortune I hold your hand, so that you may attain old age in the company of your husband. The four Kumāras have given you to me for performance of household duties as a devotee of Kṛṣṇa." (Ṛg-veda 10.85.36; Sāma-mantra-brāhmaṇa 1.2.10)

oṁ aghora-cakṣur apatighny edhi
śivā paśubhyaḥ sumanāḥ suvarcāḥ /

vīrasūr jīvasūḥ kṛṣṇa-kāmā syonā
śaṁ no bhava dvipade śaṁ catuṣpade //

"Be gentle-eyed, protecting your husband. Be kind to the animals, be good minded, beautiful. Be the mother of heroes, mother of life, dear to Kṛṣṇa, bringing the highest happiness. Be good to us, both man and beast." (Ṛg-veda 10.85.44; Sāma-mantra-brāhmaṇa 1.2.11)

oṁ ā naḥ prajāṁ janayatu viṣṇur
ā jarasāya samanaktu kṛṣṇaḥ /
adurmaṅgalīḥ patilokam āviśa
śaṁ no bhava dvipade śaṁ catuṣpade //

"May Viṣṇu generate progeny for us. May Kṛṣṇa keep us together until old age. Enter your husband's house, with auspiciousness. Be good to us, both man and beast." (Sāma-mantra-brāhmaṇa 1.2.12; Ṛg-veda 10.85.43)

oṁ imāṁ tvaṁ viṣṇo mīḍhvaḥ suputrāgm̐ subhagāṁ kṛdhi /
daśā 'syāṁ putrān ādhehi patiṁ ekādaśaṁ kuru //

"O Viṣṇu, impregnate her, make fine, strong sons. Put ten sons in her, make eleven men in the house." (Ṛg-veda 10.85.45; Sāma-mantra-brāhmaṇa 1.2.13)

oṁ saṁrājñī śvaśure bhava samrājñī śvaśrvām bhava /
nanāndari samrājñī bhava samrājñī adhi devṛṣu //

"Be the ruler of your husband's father. Be the ruler of your husband's mother. Be the ruler of your husband's sisters. Be the ruler of your husband's brothers." (Ṛg-veda 10.85.46; Sāma-mantra-brāhmaṇa 1.2.24)

oṁ mama vrate te hṛdayaṁ dadhātu
mama cittaṁ anu cittaṁ te astu /
mama vācam eka-manā juṣasva
śrī-viṣṇus tvā niyunaktu mahyam //

"May your heart be fixed on my life's goals. May your mind follow after mine. With body and soul be devoted to my words. May Viṣṇu join us together." (Sāma-mantra-brāhmaṇa 1.2.15)

With the bride on his left the groom should perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should then offer ghee-soaked wood without *mantra*, and then perform all the rites of *udīcya-karma* (page 127)*,* beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gānam*[1]. Then give *dakṣiṇā* to the *brāhmaṇas.* But if the *caturthī-homa* (page 119) is done on the day of the wedding, the *udīcya-karma* should be done after that.

Uttara-vivāha
(subsequent rites)

Items needed:
1) a pot with water and mango leaves on top
2) *mahāprasādam* rice

The groom should establish the fire named '***Yojaka***' in the *kuṇḍa* when the stars are visible in the sky. While the bride sits silently, the groom should throw wood into the fire silently, then perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then the groom should offer ghee into the fire six times with the following *mantras*, sprinkling the remnants from the *sruva* on the bride's head.

oṁ lekhā sandhiṣu pakṣmasv ārokeṣu ca yāni te /
tāni te pūrṇāhutyā sarvāṇi śamayāmy ahaṁ svāhā //

"Whatever lies inauspicious in the combinations of markings, in your eyelids, in the curls of your hair, I nullify that by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.1)

oṁ keśeṣu yac ca pāpakam īkṣite rudite ca yatù /
tāni te pūrṇāhutyā sarvāṇi śamayāmy ahaṁ svāhā //

"Whatever faults lie in your hair and in your weeping, I nullify that by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.2)

oṁ śīleṣu yac ca pāpakaṁ bhāṣite hasite ca yatù /
tāni te pūrṇāhutyā sarvāṇi śamayāmy ahaṁ svāhā //

"Whatever faults lie in your character, in your words and in your smile, I nullify that by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.3)

oṁ ārokeṣu ca danteṣu hastayoḥ pādayoś ca yatù /
tāni te pūrṇāhutyā sarvāṇi śamayāmy ahaṁ svāhā //

"Whatever faults lie in your glances, in your teeth, in your hands and feet, I nullify that by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.4)

oṁ urvor upasthe janghayoḥ sandhāneṣu ca yāni te /
tāni te pūrṇāhutyā sarvāṇi śamayāmy ahaṁ svāhā //

"Whatever faults lie in your thighs, in your hips, in your ankles and in your joints, I nullify that by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.5)

oṁ yāni kāni ca ghorāṇi sarvāṅgeṣu tavābhavanù /
pūrṇāhutibhir ājyasya sarvāṇi tāny aśīśamam svāhā //

"Whatever was inauspicious in the parts of your body, I have nullified by this final sacrifice." (Sāma-mantra-brāhmaṇa 1.3.6)

Dhruva-darśana (viewing the pole star)

The groom and bride should rise and go outside. The groom should point out the pole star to her and make her vow:

oṁ druvaṁ asi dhruvāhaṁ
pati-kule śrī-viṣṇu-vaiṣṇava-sevāsu bhūyāsaṁ /
śrī*______ (his name) *adhikāriṇaḥ
anugatā śrī*______ (her name) *devy-ahaṁ //

"You are the pole star, fixed forever. May I be fixed like the pole star in my husband's house, in the service of Viṣṇu and his devotees."

He should show her the constellation *Arundhatī*, situated in the great bear or seven sages, and make her recite the following:

oṁ arundhaty avaruddhāhaṁ asmi //

"O Arundhatī, faithful wife of Vasiṣṭha (one of the seven sages), as a wife, I also am now fixed, in my husband's house."

The groom should look at his wife and say:

oṁ dhruvā dyaur dhruvā pṛthivī dhruvaṁ viśvam idaṁ jagatù /
dhruvāsaḥ parvatā ime dhruvā strī pati kule //

śrī-viṣṇu-vaiṣṇava-sevāsu iyaṁ //

"Fixed is the sky, fixed is the earth. Fixed is the world, the universe. Fixed are these mountains, fixed is this wife, in her husband's house, in the service of Viṣṇu and his devotees." (Ṛg-veda 10.173.4; Sāma-mantra-brāhmaṇa1.3.7)

The bride should say:

oṁ ______ (bride's gotra) ***gotrā śrī*** ______ (her name) ***devī aham***
*bho bhavantam*______ (husband's name & gotra)
gotrinaṁ abhivādaye //

"I, being of______ *gotrā*, salute you, husband, of______ *gotrā*."

The groom should respond:

oṁ kṛṣṇa-matir bhava saumye //

"Fix your mind in Kṛṣṇa."

A woman with husband and child should lead them to a pedestal and sprinkle water over them from a pot using mango leaves.

The husband should go to the fire, and perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then silently offer ghee-soaked wood of *prādeśa* length into the fire.

Now he should perform *udīcya-karma*[1] (page 127).

Dhṛti-homa
(entering the house)

Bhojana (honoring *prasādam*)

The groom should take *mahāprasādam* rice saying the following *mantras:*

oṁ śrī-mahāprasādānnenānena prāṇa-sūtreṇa viṣṇunā /
badhnāmi satya-granthinā manaś ca hṛdayam ca te // 1 //

> "By this *mahāprasādam*, the thread of life, By Viṣṇu, by the knot of highest truth, I bind your mind and heart." (Sāma-mantra-brāhmaṇa 1.3.8)

oṁ yad etad dhṛdayaṁ tava tad astu hṛdayaṁ mama /
tad idagṁ hṛdayaṁ mama tad astu hṛdayaṁ tava // 2 //

> "What is your heart, let that be my heart. What is my heart, let that be yours." (Sāma-mantra-brāhmaṇa 1.3.9)

oṁ annaṁ prāṇasya paṅktigṁ śas
tena badhnāmi tvā (wife's name) ***asau // 3 //***

> "This is nourishment for the five airs of life. By this I bind you,______ devī (wife's name)." (Sāma-mantra-brāhmaṇa 1.3.10)

The groom should eat, then the bride should eat the remnants. For three nights the wife should take *mahāprasādam* only and maintain *brahmacārya*, sleeping on the ground (not on a bed).

Yānārohaṇa (mounting the vehicle for traveling to the husband's house)

On the fourth morning after the wedding, the husband should lead the wife to a vehicle saying:

oṁ sulma-kigṁśukagṁ śalmaliṁ viśvarūpagṁ
suvarṇa-varṇagṁ sukṛtagṁ sucakraṁ /
āroha sūrye amṛtasya nābhigṁ
syonaṁ patye vahatuṁ kṛṇuṣva // 1 //

> "O effulgent woman, mount this golden well-made carriage, with fine wheels, containing the whole universe, the source of immortality, bright as the sun. Make it carry you to your husband's house." (Ṛg-veda10.85.20; Sāma-mantra-brāhmaṇa 1.3.11)

At the crossing of four roads, while travelling, he should say:

oṁ mā vidan paripanthino ya ā sīdanti dampatī /
sugebhir durgam atītām apadrāntv arātayaḥ // 2 //

> "May those that oppose the couple not succeed. May we pass the hard journey pleasantly. May the foes melt away." (Ṛg-veda 10.85.32; Sāma-mantra-brāhmaṇa 1.3.12)

Stepping from the vehicle the groom should sing the *vāmadevya-gānam* (page 249).

He should lead the bride into his house. Some married women with children should seat the bride comfortably and the groom will say:

oṁ iha gāvaḥ prajāyadhvam ihāśvā iha pūruṣāḥ /

iho premnā samarcito śrī-vāsudevo virājatām // 3 //

> "Here may the cows, the horses and the men multiply with offspring. Here may Viṣṇu, worshiped with love, remain glorious." (Atharva-veda-samhita 20.127.12; Sāma-mantra-brāhmaṇa 1.3.13)

Dhṛti-homa (entering the house)

Items needed:

1) standard *yajña* paraphernalia (page 255)

Entering his house, the groom should perform all the *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa* (page 102), establishing the fire named '***Dhṛti***'.

Then he should do silent homa with ghee-soaked wood and *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He will then offer eight oblations of ghee saying:

oṁ iha dhṛtiḥ svāhā // 1 //

> "May constancy reign in this house."

oṁ iha svadhṛtiḥ svāhā // 2 //

> "May self control reign in this house."

oṁ iha rantiḥ svāhā // 3 //

> "May there be delight here."*

oṁ iha ramasva svāhā // 4 //

> "Please enjoy this house."

oṁ mayi dhṛtiḥ svāhā // 5 //

> "May constancy reign within me."

oṁ mayi svadhṛtiḥ svāhā // 6 //

> "May self control prevail within me."

oṁ mayi ramaḥ svāhā // 7 //

> "May there be delight for me."

oṁ mayi ramasva svāhā // 8 //

> "May you find pleasure in me."
> (Sāma-mantra-brāhmaṇa 1.3.14 also in the Śukla-yajur-veda 8.51)

He should perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then offer ghee-soaked wood into the fire silently.

The bride should give salutations to his family, stating her father's *gotra:*

oṁ (her father's gotra) ***gotrasya śrī*** (her own name) ***ahaṁ bho bhavantam abhivādaye //***

> "I, named______, of______ *gotra*, pay my respects to you."

He should now perform all the rites of *udīcya-karma*[1] (page 127) beginning with *śāṭyāyana-homa*, up to the end of *vāmadevya-gānam*[2], and present gifts to the priests and Vaiṣṇavas.

Caturthī-homa
(removing obstacles)

Items needed:
1) pot of water for the remanants of ghee
2) mango (if not available then *banyan*, *pippal*, or *uḍumbara*) leaves for sprinkling water from the pot

After the *dhṛti-homa,* on the fourth day after the marriage, the husband should perform all the *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa,* establishing the fire named '***Śikhi***'.

Then he should silently offer ghee soaked wood into the fire and perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

The husband should place his wife on his right side and place a pot of water mixed with *tulasī, candana*, flowers and *kuśa* on the South side of the fire. The husband should offer oblations of ghee into the fire with the following *mantras* (as *prāyaścitta* to remove any elements in his wife that oppose faith in Lord Viṣṇu). After each of the following twenty oblations the drops of ghee remaining in the *sruva* should be dripped into the waterpot.

oṁ kṛṣṇa prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yāsyā avaiṣṇavī-lakṣmīs tām asyā apajahi // 1 //

svāhā – idaṁ kṛṣṇāya idaṁ na mama

> "O Kṛṣṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-Vaiṣṇava tendencies in her."

oṁ keśava prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yāsyā avaiṣṇavī-lakṣmīs tām asyā apajahi // 2 //

svāhā – idaṁ keśavāya idaṁ na mama

"O Keśava, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-Vaiṣṇava tendencies in her."

oṁ govinda prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yāsyā avaiṣṇavī-lakṣmīs tām asyā apajahi // 3 //

svāhā – idaṁ govindāya idaṁ na mama

"O Govinda, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-Vaiṣṇava tendencies in her."

oṁ nārāyaṇa prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yāsyā avaiṣṇavī-lakṣmīs tām asyā apajahi // 4 //

svāhā – idaṁ nārāyaṇāya idaṁ na mama

"O Nārāyaṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-Vaiṣṇava tendencies in her."

oṁ kṛṣṇa-keśava-govinda-nārāyaṇāḥ prāyaścittayaḥ
yūyaṁ jīvānāṁ prāyaścittayaḥ stha /
dāso vo nāthakāma upadhāvāmi /
yāsyā avaiṣṇavī-lakṣmīs tām asyā apajahi // 5 //

svāhā – idaṁ kṛṣṇa-keśava-govinda-nārāyaṇebhyaḥ
idaṁ na mama

"O Kṛṣṇa, Keśava, Govinda, Nārāyaṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-Vaiṣṇava tendencies in her."

The husband should now offer oblations to remove Avaiṣṇava Lakṣmī (the personification of strife and bad luck) if she is present in his wife:

oṁ hare prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā bhakti-ghnī tanūs tām asyā apajahi //6//

svāhā – idaṁ haraye idaṁ na mama

"O Hari, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her."

oṁ mādhava prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā bhakti-ghnī tanūs tām asyā apajahi // 7 //

svāhā – idaṁ mādhavāya idaṁ na mama

"O Mādhava, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her."

oṁ ananta prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā bhakti-ghnī tanūs tām asyā apajahi // 8 //

svāhā – idam anantāya idaṁ na mama

"O Ananta, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her."

oṁ madhusūdana prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā bhakti-ghnī tanūs tām asyā apajahi // 9 //

svāhā – idaṁ madhusūdanāya idaṁ na mama

"O Madhusūdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her."

oṁ hari-mādhavā-'nanta-madhusūdanāḥ prāyaścittayaḥ
yūyaṁ jīvānāṁ prāyaścittayaḥ stha /
dāso vo nāthakāma upadhāvāmi /
yā 'syā bhakti-ghnī tanūs tām asyā apajahi // 10 //

svāhā – idaṁ hari-mādhavā-'nanta-madhusūdanebhyaḥ
idaṁ na mama

"O Hari, Mādhava, Ananta, Madhusūdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her."

The husband should offer oblations to remove obstacles in begetting sons:

oṁ viṣṇu prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā aputryā tanūs tām asyā apajahi // 11 //

svāhā – idaṁ viṣṇave idaṁ na mama

"O Viṣṇu, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her."

oṁ nṛsiṁha prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā aputryā tanūs tām asyā apajahi // 12 //

svāhā – idaṁ nṛsiṁhāya idaṁ na mama

"O Nṛsiṁha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her."

oṁ acyuta prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā aputryā tanūs tām asyā apajahi // 13 //

svāhā – idam acyutāya idaṁ na mama

"O Acyuta, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her."

oṁ janārdana prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā aputryā tanūs tām asyā apajahi // 14 //

svāhā – idaṁ janārdanāya idaṁ na mama

"O Janārdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her."

oṁ viṣṇu-nṛsiṁhā-'cyuta-janārdanāḥ prāyaścittayaḥ
yūyaṁ jīvānāṁ prāyaścittayaḥ stha /
dāso vo nāthakāma upadhāvāmi /
yā 'syā aputryā tanūs tām asyā apajahi // 15 //

svāhā – idaṁ viṣṇu-nṛsiṁhā-'cyuta-janārdanebhyaḥ
idaṁ na mama

"O Viṣṇu, Nṛsiṁha, Acyuta, Janārdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her."

The husband should offer the following oblations to remove obstacles in raising cows:

oṁ vāsudeva prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā apaśavyā tanūs tām asyā apajahi // 16 //

svāhā – idaṁ vāsudevāya idaṁ na mama

"O Vāsudeva, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows."

oṁ saṅkarṣaṇa prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā apaśavyā tanūs tām asyā apajahi // 17 //

svāhā – idaṁ saṅkarṣaṇāya idaṁ na mama

"O Saṅkarṣana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows."

oṁ pradyumna prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā apaśavyā tanūs tām asyā apajahi // 18 //

svāhā – idaṁ pradyumnāya idaṁ na mama

"O Pradyumna, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows."

oṁ aniruddha prāyaścitte tvaṁ jīvānāṁ prāyaścittir asi
dāsas tvā nāthakāma upadhāvāmi /
yā 'syā apaśavyā tanūs tām asyā apajahi // 19 //

svāhā – idam aniruddhāya idaṁ na mama

"O Aniruddha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows."

oṁ vāsudeva-saṅkarṣaṇa-pradyumnā-'niruddhāḥ prāyaścittayaḥ
yūyaṁ jīvānāṁ prāyaścittayaḥ stha /
dāso vo nāthakāma upadhāvāmi /
yā 'syā apaśavyā tanūs tām asyā apajahi // 20 //
svāhā – idaṁ vāsudeva-saṅkarṣaṇa-pradyumnā-'niruddhebhyo
idaṁ na mama

"O Vāsudeva, Saṅkarṣana, Pradyumna, Aniruddha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows." (Sāma-mantra-brāhmaṇa 1.4.1-4)

Then a married woman who has children should make the groom and bride stand and should lead them to the North side of the fire taking the water pot with the ghee remnants. She should sprinkle this on the heads of the groom and bride using mango leaves. The groom should perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should offer ghee-soaked wood into the fire without *mantra*.

Now he should perform all the rites of *udīcya-karma* (page 127) beginning with *śāṭyāyana-homa* up to the end of *vāmadevya-gānam*.[1]

Udīcya-karma - Overview

Udīcya-karma
(concluding activities)

Items needed:
1) standard *yajña* paraphernalia (page 255)
2) loose *kuśa*-grass
3) *mahāprasādam*, cloth, cotton thread, *gandha*, garland, sandal- wood, flowers, fruit, betel and similar items for final offering

Śāṭyāyana-homa (allaying faults)

He should perform *śāṭyāyana-homa* to allay any faults in the performance, beginning with the *saṅkalpa:*

oṁ viṣṇuḥ
oṁ tat satù
______ (time and place)
______ ***karmāṇi*** (name of ceremony)
yat kiñcit vaigunyam jātam
tad doṣa-praśamanāya
śrī-kṛṣṇa-smaraṇa-pūrvakam
śāṭyāyana-homam ahaṁ kurvīya //

> "To alleviate any fault which may have been committed at ______ (time and place) in the ceremony of ______ (name of ceremony), I will now, meditating on Lord Kṛṣṇa, perform this *śāṭyāyana-homa*."

He should call the fire named '***Vidhu***', worship Him and offer ghee soaked wood of one *prādeśa* length into the fire without *mantra.*

Then he should do the *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should recite the following verse meditating on Kṛṣṇa

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam-maṅgalaṁ tal-labhate kṛtī //

> "Lord Kṛṣṇa is the color of a new rain-cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme Person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone." (Kṛṣṇopaniṣad)

Prāyaścitta-homa (begging for protection)

He should then perform the *prāyaścitta homa:*

oṁ pāhi no acyuta enase – svāhā // 1 //

idaṁ viṣṇave idaṁ na mama

"O Acyuta, give us protection from our sins." (Taittirīya-āraṇyaka 10.5.1 and Mahā-nārāyaṇa-upaniṣad 6)

oṁ pāhi no viśva-vedase – svāhā // 2 //

idaṁ viṣṇave idaṁ na mama

"O Lord, give us protection for the benefit of the universe." (Taittirīya-āraṇyaka 10.5.1 and Mahā-nārāyaṇa-upaniṣad 6)

oṁ yajñam pāhi hare vibho – svāhā // 3 //

idaṁ viṣṇave idaṁ na mama

"O Lord of all opulences, protect this *yajña*." (Taittirīya-āraṇyaka 10.5.1 and Mahā-nārāyaṇa-upaniṣad 6)

oṁ sarvam pāhi śriyaḥ-pate – svāhā // 4 //

idaṁ viṣṇave idaṁ na mama

"O Lord of Lakṣmī, protect everything here." (Taittirīya-āraṇyaka 10.5.1 and Mahā-nārāyaṇa-upaniṣad 6)

oṁ pāhi no 'nanta ekayā / pāhy uta dvitīyayā /
pāhy ūrjam tṛtīyayā / pāhi gīrbhiś catasṛbhir viṣṇo svāhā // 5 //

idaṁ viṣṇave idaṁ na mama

"O Ananta, by this first oblation protect us, and by the second also, preserve our strength by the third; by the four prayer, protect us." (Taittirīya-āraṇyaka 10.5.1 and Mahā-nārāyaṇa-upaniṣad 6)

oṁ punar ūrjā nivartasva punar viṣṇo iṣā 'yuṣā /
punar naḥ pāhy agm̐hasaḥ // 6 //

svāhā idaṁ viṣṇave idaṁ na mama

"Strength, come forth, Viṣṇu come forth with food and long life. Protect us from sin." (Śukla-yajur-veda 12.9)

oṁ saha rayyā nivartasvā viṣṇo pinvasva dhārayā /
viśvapsnyā viśvatas pari // 7 //

svāhā idaṁ viṣṇave idaṁ na mama

"Come forth with everything good. O Viṣṇu, increase like streams of milk from a cow, O Viṣṇu, throughout the universe." (Śukla-yajur-veda 12.10)

oṁ ajñātaṁ yad anājñātaṁ yajñasya kriyate mithu /
viṣṇo tad asya kalpaya tvagm̐ hi vetthā yathā tatham // 8 //

svāhā idaṁ viṣṇave idaṁ na mama

> "O Viṣṇu, rectify whatever was performed wrongly, consciously or unconsciously, in this sacrifice. Understand our sincere intention." (Sāma-mantra-brāhmaṇa 1.6.19 and Taittirīya-brāhmaṇa 3.7.11.26)

oṁ prajāpate viṣṇo na tvad etāny anyo
viśvā jātāni pari tā babhūva /
yat kāmās te juhumas tat no astu
vayagm̐ syāma patayo rayīṇām // 9 //

svāhā idaṁ viṣṇave idaṁ na mama

> "O Viṣṇu, master of all creatures, there is no one besides You. The Lord has encompassed everything. With desire for You, we have sacrificed unto You. May those desires be fulfilled. May we become the masters of spiritual wealth." (Sāma-mantra-brāhmaṇa 2.5.8; Ṛg-veda 10.121.10 Hiraṇyagarbha-Sūktam; Śukla-yajur-veda10.20)

He should perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then offer wood in the fire.

Vaiṣṇava-homa (worship of the Lord and His associates)

He should first offer oblations to the *pañca-mahābhāgavatas:*

oṁ viśvaksenāya svāhā
idaṁ viśvaksenāya idaṁ na mama
oṁ sanakāya svāhā
idaṁ sanakāya idaṁ na mama
oṁ sanātanāya svāhā
idaṁ sanātanāya idaṁ na mama
oṁ sanandanāya svāhā
idaṁ sanandanāya idaṁ na mama
oṁ sanat-kumārāya svāhā
idaṁ sanat-kumārāya idaṁ na mama

Then he should offer oblations to the *nava-yogendras*:

oṁ kavaye svāhā
idaṁ kavaye idaṁ na mama
oṁ havaye svāhā
idaṁ havaye idaṁ na mama
oṁ antarikṣāya svāhā
idam antarikṣāya idaṁ na mama
oṁ prabuddhāya svāhā
idaṁ prabuddhāya idaṁ na mama
oṁ pippalāyanāya svāhā
idaṁ pippalāyanāya idaṁ na mama
oṁ āvihotrāya svāhā

idam āvihotrāya idaṁ na mama
oṁ drumilāya svāhā
idaṁ drumilāya idaṁ na mama
oṁ camasāya svāhā
idaṁ camasāya idaṁ na mama
oṁ karabhājanāya svāhā
idaṁ karabhājanāya idaṁ na mama

Offer oblations to the *daśa-mahā-bhāgavatas:*

oṁ nāradāya svāhā
idaṁ nāradāya idaṁ na mama
oṁ kapilāya svāhā
idaṁ kapilāya idaṁ na mama
oṁ yamabhāgavatāya svāhā
idaṁ yamabhāgavatāya idaṁ na mama
oṁ bhīṣmadevāya svāhā
idaṁ bhīṣmadevāya idaṁ na mama
oṁ śukadevāya svāhā
idaṁ śukadevāya idaṁ na mama
oṁ janakāya svāhā
idaṁ janakāya idaṁ na mama
oṁ sadāśivāya svāhā
idaṁ sadāśivāya idaṁ na mama
oṁ prahlādāya svāhā
idaṁ prahlādāya idaṁ na mama
oṁ brahmaṇe svāhā
idaṁ brahmaṇe idaṁ na mama
oṁ balirājāya svāhā
idaṁ balirājāya idaṁ na mama

Then to the following personalities:

oṁ svāyambhuvāya svāhā
idaṁ svāyambhuvāya idaṁ na mama
oṁ garuḍāya svāhā
idaṁ garuḍāya idaṁ na mama
oṁ hanumate svāhā
idaṁ hanumate idaṁ na mama
oṁ ambarīṣāya svāhā
idam ambarīṣāya idaṁ na mama
oṁ vyāsadevāya svāhā
idaṁ vyāsadevāya idaṁ na mama
oṁ uddhavāya svāhā
idam uddhavāya idaṁ na mama
oṁ yudhiṣṭhirāya svāhā
idaṁ yudhiṣṭhirāya idaṁ na mama
oṁ bhīmāya svāhā
idaṁ bhīmāya idaṁ na mama
oṁ arjunāya svāhā
idam arjunāya idaṁ na mama
oṁ nakulāya svāhā

idaṁ nakulāya idaṁ na mama
oṁ sahadevāya svāhā
idaṁ sahadevāya idaṁ na mama
oṁ vidurāya svāhā
idaṁ vidurāya idaṁ na mama
oṁ viṣṇurātāya svāhā
idaṁ viṣṇurātāya idaṁ na mama
oṁ vibhīṣaṇāya svāhā
idaṁ vibhīṣaṇāya idaṁ na mama

Then he should offer oblations to the following personalities:

oṁ śrī-kṛṣṇa-caitanyāya svāhā
idaṁ gaurāya idaṁ na mama
oṁ śrī-nityānandāya svāhā
idaṁ nityānandāya idaṁ na mama
oṁ śrī-advaitāya svāhā
idam advaitāya idaṁ na mama
oṁ paṇḍita-gadādharādibhyaḥ svāhā
idaṁ paṇḍita-gadādharādibhyaḥ idaṁ na mama
oṁ śrīvāsādibhyaḥ svāhā
idaṁ śrīvāsādibhyaḥ idaṁ na mama
oṁ śrī-rūpāya svāhā
idaṁ rūpāya idaṁ na mama
oṁ śrī-sanātanāya svāhā
idaṁ sanātanāya idaṁ na mama
oṁ bhaṭṭa-raghunāthāya svāhā
idaṁ bhaṭṭa-raghunāthāya idaṁ na mama
oṁ śrī-jīvāya svāhā
idaṁ jīvāya idaṁ na mama
oṁ gopāla-bhaṭṭāya svāhā
idaṁ gopāla-bhaṭṭāya idaṁ na mama
oṁ dāsa-raghunāthāya svāhā
idaṁ dāsa-raghunāthāya idaṁ na mama
oṁ dīkṣā-gurave svāhā
idaṁ dīkṣā-gurave idaṁ na mama
oṁ śikṣā-gurubhyaḥ svāhā
idaṁ śikṣā-gurubhyaḥ idaṁ na mama
oṁ śrī-navadvīpa-dhāmne svāhā
idaṁ navadvīpa-dhāmne idaṁ na mama
oṁ śrī--māyāpura-yogapīṭhāya svāhā
idaṁ māyāpura-yogapīṭhāya idaṁ na mama

He should then offer āhutis to the *kṛṣṇa-preyasīs:*

oṁ antaraṅgāyai svāhā
idam antaraṅgāyai idaṁ na mama
oṁ paurṇamāsyai svāhā
idaṁ paurṇamāsyai idaṁ na mama
oṁ padmāyai svāhā
idaṁ padmāyai idaṁ na mama
oṁ mahālakṣmyai svāhā

idaṁ mahālakṣmyai idaṁ na mama
oṁ gaṅgāyai svāhā
idaṁ gaṅgāyai idaṁ na mama
oṁ yamunāyai svāhā
idaṁ yamunāyai idaṁ na mama
oṁ sarasvatyai svāhā
idaṁ sarasvatyai idaṁ na mama
oṁ gopyai svāhā
idaṁ gopyai idaṁ na mama
oṁ vṛṇdāyai svāhā
idaṁ vṛṇdāyai idaṁ na mama
oṁ gāyatryai svāhā
idaṁ gāyatryai idaṁ na mama
oṁ tulasyai svāhā
idaṁ tulasyai idaṁ na mama
oṁ pṛthivyai svāhā
idaṁ pṛthivyai idaṁ na mama
oṁ gave svāhā
idaṁ gave idaṁ na mama
oṁ yaśodāyai svāhā
idaṁ yaśodāyai idaṁ na mama
oṁ devahūtyai svāhā
idaṁ devahūtyai idaṁ na mama
oṁ devakyai svāhā
idaṁ devakyai idaṁ na mama
oṁ rohiṇyai svāhā
idaṁ rohiṇyai idaṁ na mama
oṁ sītāyai svāhā
idaṁ sītāyai idaṁ na mama
oṁ draupadyai svāhā
idaṁ draupadyai idaṁ na mama
oṁ kuntyai svāhā
idaṁ kuntyai idaṁ na mama
oṁ rukmiṇyai svāhā
idaṁ rukmiṇyai idaṁ na mama
oṁ satyabhāmāyai svāhā
idaṁ satyabhāmāyai idaṁ na mama
oṁ jāmbavatyai svāhā
idaṁ jāmbavatyai idaṁ na mama
oṁ nāgnajityai svāhā
idaṁ nāgnajityai idaṁ na mama
oṁ lakṣmaṇāyai svāhā
idaṁ lakṣmaṇāyai idaṁ na mama
oṁ kālindyai svāhā
idaṁ kālindyai idaṁ na mama
oṁ bhadrāyai svāhā
idaṁ bhadrāyai idaṁ na mama
oṁ mitravindāyai svāhā
idaṁ mitravindāyai idaṁ na mama

The worshiper of Śrī Gopāla should offer oblations to Śrīdāma etc.:

oṁ śrīdāmne svāhā
idaṁ śrīdāmne idaṁ na mama
oṁ sudāmne svāhā
idaṁ sudāmne idaṁ na mama
oṁ stoka-kṛṣṇāya svāhā
idaṁ stoka-kṛṣṇāya idaṁ na mama
oṁ lavaṅgāya svāhā
idaṁ lavaṅgāya idaṁ na mama
oṁ arjunāya svāhā
idam arjunāya idaṁ na mama
oṁ vasudāmne svāhā
idaṁ vasudāmne idaṁ na mama
oṁ viśālāya svāhā
idaṁ viśālāya idaṁ na mama
oṁ subalāya svāhā
idaṁ subalāya idaṁ na mama
oṁ śrī-rāmāya svāhā
idaṁ śrī-rāmāya idaṁ na mama
oṁ śrī-kṛṣṇāya svāhā
idaṁ śrī-kṛṣṇāya idaṁ na mama

oṁ narma-sakhibhyaḥ svāhā
idaṁ narma-sakhibhyaḥ idaṁ na mama
oṁ priya-narma-sakhibhyaḥ svāhā
idaṁ priya-narma-sakhibhyaḥ idaṁ na mama
oṁ sahacarebhyaḥ svāhā
idaṁ sahacarebhyaḥ idaṁ na mama
oṁ sarva-gopālebhyaḥ svāhā
idaṁ sarva-gopālebhyaḥ idaṁ na mama
oṁ nandāya svāhā
idaṁ nandāya idaṁ na mama
oṁ upanandāya svāhā
idam upanandāya idaṁ na mama
oṁ sunandāya svāhā
idaṁ sunandāya idaṁ na mama
oṁ mahānandāya svāhā
idaṁ mahānandāya idaṁ na mama
oṁ śubhānandāya svāhā
idaṁ śubhānandāya idaṁ na mama
oṁ prāṇānandāya svāhā
idaṁ prāṇānandāya idaṁ na mama
oṁ sadānandāya svāhā
idaṁ sadānandāya idaṁ na mama

The devotees of Śrī Śrī Rādhā-Kṛṣṇa should perform *kṛṣṇāvaraṇa-homa* and offer oblations to the *priya-sakhīs*, *sahacarīs*, *raṅginīs*, Śrī Lalitā and the other *gopīs*, beginning with oblations to the spiritual masters:

oṁ gurave svāhā
idaṁ gurave idaṁ na mama
oṁ sarvebhyo mahānta-gurubhyaḥ svāhā
idaṁ sarvebhyo mahānta-gurubhyaḥ idaṁ na mama
oṁ caitya-gurave svāhā
idaṁ caitya-gurave idaṁ na mama

oṁ vārṣasbhānavī gāndharvike kārtikadevī śrī-kṛṣṇa-priye
sarveśvarī klīṁ śrī-vṛndāvana-sevādhikāra-prade
śrīṁ hrīṁ tubhyaṁ śrī-rādhikāyai svāhā
idaṁ rādhikāyai idaṁ na mama

oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ
kṛṣṇa ādi-puruṣaḥ /
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi-mūlaṁ /
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśaṁkṛd-ādīśa mukha-prabhu-pūjyaḥ /
kṛṣṇo 'nādis tasmin ajāndāntar-bāhye
yam-maṅgalaṁ tal-labhate kṛtī //

klīṁ kṛṣṇāya svāhā
idaṁ kṛṣṇāya idaṁ na mama

oṁ lalitāyai svāhā
idaṁ lalitāyai idaṁ na mama
oṁ śyāmalāyai svāhā
idaṁ śyāmalāyai idaṁ na mama
oṁ viśākhāyai svāhā
idaṁ viśākhāyai idaṁ na mama
oṁ campakalatāyai svāhā
idaṁ campakalatāyai idaṁ na mama
oṁ indulekhāyai svāhā
idam indulekhāyai idaṁ na mama
oṁ sudevyai svāhā
idaṁ sudevyai idaṁ na mama
oṁ raṅgadevyai svāhā
idaṁ raṅgadevyai idaṁ na mama
oṁ sucitrāyai svāhā
idaṁ sucitrāyai idaṁ na mama
oṁ tuṅgavidyāyai svāhā
idaṁ tuṅgavidyāyai idaṁ na mama
oṁ kuṇḍalatāyai svāhā
idaṁ kuṇḍalatāyai idaṁ na mama
oṁ dhanyāyai svāhā
idaṁ dhanyāyai idaṁ na mama
oṁ maṅgalāyai svāhā
idaṁ maṅgalāyai idaṁ na mama
oṁ padmāyai svāhā

idaṁ padmāyai idaṁ na mama
oṁ śaibyāyai svāhā
idaṁ śaibyāyai idaṁ na mama
oṁ bhadrāyai svāhā
idaṁ bhadrāyai idaṁ na mama
oṁ citrotpalāyai svāhā
idaṁ citrotpalāyai idaṁ na mama
oṁ pālyai svāhā
idaṁ pālyai idaṁ na mama
oṁ tārāyai svāhā
idaṁ tārāyai idaṁ na mama
oṁ kuñjakālikāyai svāhā
idaṁ kuñjakālikāyai idaṁ na mama
oṁ nikuñjakālikāyai svāhā
idaṁ nikuñjakālikāyai idaṁ na mama
oṁ sukhakālikāyai svāhā
idaṁ sukhakālikāyai idaṁ na mama
oṁ rasakalikāyai svāhā
idaṁ rasakālikāyai idaṁ na mama
oṁ pramodāyai svāhā
idaṁ pramodāyai idaṁ na mama
oṁ dhaniṣṭhāyai svāhā
idaṁ dhaniṣṭhāyai idaṁ na mama
oṁ tulasyai svāhā
idaṁ tulasyai idaṁ na mama
oṁ ramāyai svāhā
idaṁ ramāyai idaṁ na mama
oṁ ramyāyai svāhā
idaṁ ramyāyai idaṁ na mama
oṁ bimboṣṭhyai svāhā
idaṁ bimboṣṭhyai idaṁ na mama
oṁ rasadāyai svāhā
idaṁ rasadāyai idaṁ na mama
oṁ ānandadāyai svāhā
idam ānandadāyai idaṁ na mama
oṁ kalāvatyai svāhā
idaṁ kalāvatyai idaṁ na mama
oṁ rūpa-mañjaryai svāhā
idaṁ rūpa-mañjaryai idaṁ na mama
oṁ anaṅga-mañjaryai svāhā
idam anaṅga-mañjaryai idaṁ na mama
oṁ rasa-mañjaryai svāhā
idaṁ rasa-mañjaryai idaṁ na mama
oṁ lavaṅga-mañjaryai svāhā
idaṁ lavaṅga-mañjaryai idaṁ na mama
oṁ kastūrī-mañjaryai svāhā
idaṁ kastūrī--mañjaryai idaṁ na mama

oṁ guṇa-mañjaryai svāhā
idaṁ guṇa-mañjaryai idaṁ na mama
oṁ rati-mañjaryai svāhā
idaṁ rati-mañjaryai idaṁ na mama
oṁ karpūra-mañjaryai svāhā
idaṁ karpūra-mañjaryai idaṁ na mama
oṁ sarva-sakhībhyaḥ svāhā
idaṁ sarva-sakhībhyaḥ idaṁ na mama
oṁ sarva-sahacarībhyaḥ svāhā
idaṁ sarva-sahacarībhyaḥ idaṁ na mama
oṁ sarva-saṅginībhyaḥ svāhā
idaṁ sarva-saṅginībhyaḥ idaṁ na mama
oṁ sarva-raṅginībhyaḥ svāhā
idaṁ sarva-raṅginībhyaḥ idaṁ na mama
oṁ vṛṣabhānubhyaḥ svāhā
idaṁ vṛṣabhānubhyaḥ idaṁ na mama
oṁ vṛṣabhānu-gaṇebhyaḥ svāhā
idaṁ vṛṣabhānu-gaṇebhyaḥ idaṁ na mama
oṁ kīrtidāyai svāhā
idaṁ kīrtidāyai idaṁ na mama
oṁ sarva-kārṣṇebhyaḥ svāhā
idaṁ sarva-kārṣṇebhyaḥ idaṁ na mama
oṁ sarva-vaiṣṇavebhyaḥ svāhā
idaṁ sarva-vaiṣṇavebhyaḥ idaṁ na mama
oṁ sarva-vaiṣṇavībhyaḥ svāhā
idaṁ sarva-vaiṣṇavībhyaḥ idaṁ na mama

Then he should offer oblations to the following:

oṁ nārāyaṇāya svāhā
idaṁ nārāyaṇāya idaṁ na mama
oṁ kāraṇābdhiśāyine svāhā
idaṁ kāraṇābdhiśāyine idaṁ na mama
oṁ garbhodakaśāyine svāhā
idaṁ garbhodakaśāyine idaṁ na mama
oṁ kṣīrābdhiśāyine svāhā
idaṁ kṣīrābdhiśāyine idaṁ na mama
oṁ vaikuṇṭha-dhāmne svāhā
idaṁ vaikuṇṭha-dhāmne idaṁ na mama
oṁ vāsudevāya svāhā
idaṁ vāsudevāya idaṁ na mama
oṁ saṅkarṣaṇāya svāhā
idaṁ saṅkarṣaṇāya idaṁ na mama
oṁ pradyumnāya svāhā
idaṁ pradyumnāya idaṁ na mama
oṁ aniruddhāya svāhā
idam aniruddhāya idaṁ na mama
oṁ goloka-dhāmne svāhā
idaṁ goloka-dhāmne idaṁ na mama

oṁ mathurā-dhāmne svāhā
idaṁ mathurā-dhāmne idaṁ na mama
oṁ dvārakā-dhāmne svāhā
idaṁ dvārakā dhāmne idaṁ na mama
oṁ matsyāya svāhā
idaṁ matsyāya idaṁ na mama
oṁ kūrmāya svāhā
idaṁ kūrmāya idaṁ na mama
oṁ varāhāya svāhā
idaṁ varāhāya idaṁ na mama
oṁ nṛsiṁhāya svāhā
idaṁ nṛsiṁhāya idaṁ na mama
oṁ vāmanāya svāhā
idaṁ vāmanāya idaṁ na mama
oṁ saṅkarṣaṇa-rāmāya svāhā
idaṁ saṅkarṣaṇa-rāmāya idaṁ na mama
oṁ raghunātha-rāmāya svāhā
idaṁ raghunātha-rāmāya idaṁ na mama
oṁ jāmadagnya-rāmāya svāhā
idaṁ jāmadagnya-rāmāya idaṁ na mama
oṁ buddhāya svāhā
idaṁ buddhāya idaṁ na mama
oṁ kalkine svāhā
idaṁ kalkine idaṁ na mama
oṁ sarvebhyo-guṇāvatārebhyaḥ svāhā
idaṁ sarvebhyo-guṇāvatārebhyaḥ idaṁ na mama
oṁ sarvebhyo-manvantarāvatārebhyaḥ svāhā
idaṁ sarvebhyo manvantarāvatārebhyaḥ idaṁ na mama
oṁ haṁsāya svāhā
idaṁ haṁsāya idaṁ na mama
oṁ yajñāya svāhā
idaṁ yajñāya idaṁ na mama
oṁ dattātreyāya svāhā
idaṁ dattatreyāya idaṁ na mama
oṁ pṛṭhave svāhā
idaṁ pṛṭhave idaṁ na mama
oṁ dhanvantaraye svāhā
idaṁ dhanvantaraye idaṁ na mama
oṁ mohinyai svāhā
idaṁ mohinyai idaṁ na mama
oṁ virāje svāhā
idaṁ virāje idaṁ na mama
oṁ satya-yugāvatārāya śuklamūrtaye svāhā
idaṁ satya-yugāvatārāya śuklamūrtaye idaṁ na mama
oṁ tretā-yugāvatārāya raktamūrtaye svāhā
idaṁ tretā-yugāvatārāya raktamūrtaye idaṁ na mama
oṁ dvāpara-yugāvatārāya kṛṣṇamūrtaye svāhā
idaṁ dvāpara-yugāvatārāya kṛṣṇamūrtaye idaṁ na mama
oṁ kali-yugāvatārāya pītamūrtaye svāhā
idaṁ kali-yugāvatārāya pītamūrtaye idaṁ na mama
oṁ śrī-vṛndāvana-dhāmne svāhā

idaṁ vṛndāvana-dhāmne idaṁ na mama
oṁ vṛndāvanāya svāhā
idaṁ vṛndāvanāya idaṁ na mama
oṁ dvādaśa-vanebhyaḥ svāhā
idaṁ dvādaśa-vanebhyaḥ idaṁ na mama
oṁ dvātriṁśata-upavanebhyaḥ svāhā
idaṁ dvātriṁśata-upavanebhyaḥ idaṁ na mama
oṁ śrīṁ klīṁ vrajavāsi-sthāvara-jaṅgama-saparikara-
śrī-śrī-rādhā-kṛṣṇābhyāṁ svāhā
idaṁ rādhā-kṛṣṇābhyām idaṁ na mama

Agni-paryukṣaṇa (sprinkling water around the fire)

He should offer wood dipped in ghee of a *prādeśa* length into the fire without *mantra* and perform *agni-paryukṣana:*

oṁ prabho aniruddha pra suva yajñam
pra suva yajña-patim bhagāya /
pātā sarva-bhūta-sthaḥ ketapūḥ ketam naḥ punātu
vāg-īśo vācaṁ naḥ svadatu svāhā //

(Śukla-yajur-veda 9.1)

"O Aniruddha, bring forth the sacrifice, bring forth the Lord of the sacrifice for good fortune. You are situated everywhere. Purifier of desires, purify our desires. May the Lord of words relish our prayers."

Udakañjali-seka (taking blessings for performing the sacrifice)

With the following *mantras,* he should perform the *udakañjali-seka* by sprinkling water on the South side from West to East saying:

oṁ ananta anvamagm̊sthāḥ // 1 //

"O Ananta please sanction this."

He should sprinkle water on the West side from South to North, saying:

oṁ acyuta anvamagm̊sthāḥ // 2 //

"O Acyuta please sanction this."

He should sprinkle water on the North side from West to East saying:

oṁ sarasvate* '*nvamagm̊sthāḥ // 3 //

"O Sarasvatī please sanction this."

Darbha-jutika-homa (offering *kuśa*-grass into the fire)

He should take some *kuśa*-grass in his hands with palms upwards, while reciting the following *mantra:*

oṁ aktagm̐ rihāṇā vyantu vayaḥ //

> "May this sprinkling of ghee produce blessings." (Gobila-gṛhya-sūtra 1.8.27; Taittirīya-sam̐hitā 1.1.13.6)

Then he should sprinkle the tips of the *kuśa* with ghee. Again he should chant the above mantra and then sprinkle ghee on the middle portion of the *kuśa*. Again he should chant and then sprinkle the root portion.

Holding the *kuśa* in his left hand, he should then sprinkle the *kuśa*-grass with water and throw into the fire using his right hand, saying:

oṁ bho vaiṣṇavānām adhipate viṣṇo
rudras tanticaro vṛṣā /
paśūn asmākaṁ mā higm̐sīḥ
etad astu hutaṁ tava – svāhā //

> "O Viṣṇu, Lord of the devotees, let this be an offering to You so that Rudra, who wanders near the tied up cows, does not harm our animals." (Gobila-gṛhya-sūtra 1.8.2.8.; Taittirīya-brāhmaṇa 3.3.2.5)

Pūrṇa-āhuti (final offering)

Standing up he should make the final offering of mahāprasādam, cloth, thread, gandha, garland, sandalwood, flowers, fruit, betel and other auspicious items of worship[1] into the fire saying:

oṁ pūrṇa-homaṁ yaśase viṣṇave juhomi /
yo 'smai viṣṇave juhoti
sa varaṁ asmai dadāti /
viṣṇor varaṁ vṛṇe
yaśasā bhāmi loke – svāhā //

> "I make this final offering to Viṣṇu, who is fame. Whoever makes an offering to Viṣṇu gives the most select items as offering. I choose the best for Viṣṇu. May my stay in this world lead to glory." (Sāma-mantra-brāhmaṇa 2.6.11; Gobila-gṛhya-sūtra 4.8.23)

Śānti-dāna (sprinkling *prokṣana* water over the fire)

The *hotṛ* should go around the fire and release the knot from the *kuśa*-grass *brahma*, then return to his seat. Sitting, he should sprinkle water from the *abhyukṣana-patra* (page 87) on the North-East part of the fire, while chanting the following *śānti-dāna-mantras* (up to *oṁ śāntir oṁ śāntir oṁ śāntiḥ*) three times:

oṁ bhūr bhuvaḥ svaḥ /
kayā naścitra ābhuvad ūtī sadā-vṛdhaḥ sakhā /
kayā śaciṣṭhayā vṛtā //

oṁ bhūr bhuvaḥ svaḥ
kas tvā satyo madānāṁ magm̐hiṣṭho matsad andhasaḥ /
dṛḍhā cidāruje vasu //

oṁ bhūr bhuvaḥ svaḥ
abhī ṣuṇaḥ sakhīnām āvitā jaritṝṇām /
śataṁ bhavāsy ūtaye //

"The Lord is worshipable. He is our helper, constantly expanding. He is our eternal friend. He displays this through His wonderful activities.

You are the worshipable absolute truth and the source of all pleasurable experience. Being strong, You break the opposition of the foes.

You are the protector of those who sing Your praises. You are affectionate to those who accept You as a friend. Be with us a hundred times, to give us protection." (Śukla-yajur-veda 27.39-41; Ṛg-veda 4.31.1-3)

oṁ svasti no govindaḥ
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu /
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu /
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanūr bhāgavato dadhātu /
svasti svasti sumaṅgalaikeśo mahān
śrī kṛṣṇaḥ saccidānanda-ghanaḥ
sarveśvareśvaro dadhātu //

"May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hṛṣikeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness." (Kṛṣṇopaniṣad)

oṁ dyauḥ śāntir antarikṣagṁ̐ śāntiḥ
prithivī śāntir āpaḥ śāntiḥ /
vāyuḥ śāntis tejaḥ śāntir
oṣadhayaḥ śāntir lokāḥ śāntiḥ /
brāhmaṇāḥ śāntir vaiṣṇavāḥ śāntiḥ
śāntir astu dhṛtir astu //

oṁ śāntiḥ śāntiḥ śāntiḥ //

"May there be peace in the heavenly planets, in the ether, on the earth, in the water, in the air, in the light, in the herbs, in all the planetary systems, with the *brāhmaṇas*, with the Vaiṣṇavas. Let there be peace, let there be satisfaction." (Śukla-yajur-veda 36.16)

He (the groom) should give *dakṣiṇā* to the Vaiṣṇavas that have *pañcarātrika* initiation and to the *brāhmaṇas* present, according to his ability.

The *hotṛ* should chant the *acchidra-vācana* and *vaiguṇyasamādaṇa (*to allay any faults):

oṁ asmin ______ (name of ceremony) ***karmaṇi /***
oṁ aṅga-hīnaṁ kriyā-hīnaṁ vidhi-hīnaṁ ca yad bhavetù //

astu tat sarvam acchidraṁ kṛṣṇa-kārṣṇa-prasādataḥ //

"Whatever breach of rules, lack of ingredients or ceremony there has been in this ______ (name of ceremony), let that be overlooked, by the mercy of Kṛṣṇa and his associates."

oṁ tat sat
adya kṛte* ‘*smin* ______** (name of ceremony) ***karmaṇi /

oṁ yat kiñcid vaiguṇyaṁ jātaṁ tad doṣa-prasamānaya //
śrī-kṛṣṇa-smaraṇam karomi //

> "To alleviate any fault which may have been committed in the ceremony of______ (name of ceremony),[1] I now perform remembrance of Viṣṇu."

To the best of his ability, he (the groom) should serve all the elevated Vaiṣṇavas and other living entities with great care.

The devotees should perform *Kṛṣṇa saṁkīrtana* as nicely as possible. The groom should pay *daṇḍavatas* to all. This is the *udīcya-karma.*

Thus ends the *vivāha* rites.

Garbhādhānam
(impregnation)

In the morning, after performing *ācamana* and his daily *sandhyā* rites, the husband should chant the *puruṣa-sūkta* (page 28) and according to the scriptural rules, worship Lord Nārāyaṇa and His Vaiṣṇava *pārṣadas.* That same evening, at an auspicious time, he should mix cow-urine, mud and water and smear it on the ground. He should face a Deity of the Lord or *śrī-śālagrāma* and after reciting the *maṅgalācaraṇa* (page 41) and *svasti-vācanam* (page 232)*,* he should offer an *arghya* to the *śālagrāma* or the Deity of the house in a conch or earthen vessel five times with the following *mantras*.

oṁ jagannātha mahābāho sarvopadrava nāśana /
navapuṣpotsave me*’*rghyaṁ gṛhāṇa jagadīśvara //
idam arghyaṁ – oṁ śrī viṣṇave namaḥ

oṁ nārāyaṇa hare rāma govinda garuḍa-dhvaja /
navapuṣpotsve me* ‘*rghyaṁ gṛhāṇa parameśvara //
idam arghyaṁ – oṁ śrī viṣṇave namaḥ

oṁ dīnabandho kṛpā sindho paramānanda mādhava /
navapuṣpotsave me* ’*rghyaṁ gṛhāṇa madhusūdana //
idam arghyaṁ – oṁ śrī viṣṇave namaḥ

oṁ viśvātmane viśvabandho viśveśa viśvalocana /
navapuṣpotsave me* ’*rghyaṁ gṛhāṇa śyāmasundara //
idam arghyaṁ – oṁ śrī viṣṇave namaḥ

oṁ cidānanda hṛṣīkeśa bhaktavaśya janārdana /
navapuṣpotsave me* ’*rghyaṁ gṛhāṇa kamalāpate //
idam arghyaṁ – oṁ śrī viṣṇave namaḥ

> "O Supreme Lord, at this festive occasion with fresh flowers please accept the *arghya* offered by me."

With the worship of Lord Viṣṇu and the Vaiṣṇavas completed, he should proceed to the place

where he will unite with his wife. Before offering the *arghya,* or just before the act of union, the husband should be clean and decorated with sandalwood pulp and wearing nice cloth.

The husband facing East, should situate himself behind his seated wife. With his right hand reaching over her right shoulder he should touch her *yoni* saying:

oṁ viṣṇur yoniṁ kalpayatv acyuto rūpāni pigṁ̐śatu /
āsiñcatu harir garbhaṁ jagadīśo dadhātu te //

> "May Viṣṇu prepare the *yoni*; may Acyuta fashion the forms; may Hari carry out the fertilization; may Jagadīśa present the child to you." (Ṛg-veda 10.184.1; Sāma-mantra-brāhmaṇa.1.7.6)

oṁ garbhaṁ dhehi garbhodaśāyin garbhaṁ te nara-nārāyaṇau
garbhaṁ te acyutānantāv ādhattāṁ puṣkara-srajā //

> "Garbhodaśāyi Viṣṇu please bestow the child; Nara-Nārāyaṇa, bedecked with lotus garlands, please give her the child." (Sāma-mantra-brāhmaṇa.1.7.7)

Touching her navel he should say:

oṁ dīrghāyuṣaṁ kṛṣṇa-bhaktaṁ
putraṁ janaya suvrate //

> "O virtuous wife, bear a long-living son, a devotee of Kṛṣṇa."

Then they should unite.

This is the *garbhādhāna* rite according to the followers of the *Sāma-veda.*

Puṁsavana
(rite for making a male child)

Items needed:

1) standard *yajña* paraphernalia (page 255)

In the case of a first pregnancy this rite should be performed during the third month of the pregnancy.[1]

The husband, after taking his morning bath, should perform *vāsudevārcanam* (page 62) and *sāttvika-vṛddhi-śraddhā* (page 238).

He should then set up a *yajña kuṇḍa* and perform all the *kuśandikā* rites (page 87) up to the end of *virupākṣa-japa,* establishing the fire named '***Candra***'.

He should seat his wife to his own right side on the West side of the fire upon a *kuśa-āsana*. They should both face East.

Silently he should place ghee-soaked wood of one *prādeśa* length into the fire and then perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

The husband, standing behind his wife, should touch her right shoulder, then her navel, repeating the following *mantra* three times:

oṁ pumāgṁsau mahāviṣṇu-vāsudevau pumāgṁsāv acyutānantāv ubhau /
pumān govindaś ca viṣṇuś ca pumān garbhas tavodare //

> "May the Supreme Lord, the Supreme Male, Mahāviṣṇu, Vāsudeva, Acyuta, Ananta, Govinda and Viṣṇu, and the male child reside in your womb." (Sāma-mantra-brāhmaṇa 1.4.8)

He should then perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then throw ghee-soaked wood of *prādeśa* length into the fire silently.

Now he should perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gānam*. Then he should give *dakṣiṇā* to the initiated Vaiṣṇavas.

This is the *puṁsavana* rite according to the followers of the *Sāma-veda.*

Sīmantonnayanam
(parting the wife's hair)

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) loose *kuśa*-grass
3) silk string
4) 2 figs with stalks attached, stalks of barley, *nīma*-leaves, mustard-leaves and *bilva*-leaves
5) porcupine quill
6) sesame, *urad* and rice cooked together and ghee poured over it.
7) water pot

In the fourth, sixth or eighth month of the first pregnancy, *sīmantonnayanam* should be performed.[1] If the *garbhādhāna* and *puṁsavana* ceremonies have not been performed yet, they should be done on this day, followed by the *sīmantonnayanam* ceremony.[2]

The husband should bathe, perform *vāsudevārcanam* (page 62)*, sāttvika-vṛddhi-śraddhā* (page 238) and set up for *yajña*. Then he should perform all the *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa,* establishing the fire named '***Maṅgala***'.

He should then perform the *sīmantonnayanam-saṁskāra* as follows:

After bathing, the wife should be seated facing East, on the West side of the fire on the right hand side of her husband upon *kuśa* with tips facing North.

The husband should throw ghee-soaked wood of *prādeśa* length into the fire silently.

He should perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Standing behind his wife and facing East the husband should tie with a silken string two ripped *uḍumbara* fruits[3] (figs) with the stalks still attached, and next to that, on the same string, make a *kavaca* by tying together some stalks of barley (with the grain clusters still attached), along with some sprigs of *nīma*, mustard and *bilva* leaves[4], around his wife's neck, while saying:

oṁ ayaṁ ūrjāvato vṛkṣa /
ūrjīva phalinī bhava /
parṇaṁ vanaspate nu tvā /
nu tvā ca sūyatāgṁ rayiḥ //

"Like this strong tree, become fruitful and strong. King of trees, having brought forth abundant leaves may she bring forth fruit." (Sāma-mantra-brāhmaṇa 1.5.1)

Holding three *piñjalīs*,[5] he should draw them over the part in her hair from front to back and bind them at the side, saying:

oṁ bhūḥ

Taking three more *piñjalis*, he should place it in her hair in the same manner, saying:

oṁ bhuvaḥ

Taking three more *piñjalis*, he should again place them in her hair in the same manner saying:

oṁ svaḥ

Taking a porcupine quill, the husband should pass it over her part, and fix it in her hair, saying:

oṁ yenā 'diteḥ sīmānaṁ nayati
prajāpati-viṣṇur mahate saubhagāya /
tenā 'haṁ asyai sīmānaṁ nayāmi
prajāṁ asyai jaradaṣṭiṁ kṛnomi // 1 //

"I part her hair with the instrument with which Prajāpati Viṣṇu parts the hair of Aditi, for great fortune. In this way I create long-living sons for her." (Sāma-mantra-brāhmaṇa 1.5.2)

Fastening the quill in her hair, he should draw a spindle full of thread over the part of his wife's hair and fix in the hair saying:

oṁ rāmam ahagṁ suhavāgṁ suṣṭutī huve
śṛnotu naḥ subhagā bodhatu tmanā /
sīvyatv āpaḥ sūcyā cchidyamānayā
dadātu vīraṁ śatadāyam ukthyam // 2 //

“I call the easily-approachable Lord with words of praise. May the Lord understand our needs and fulfil our prayers. May the finger stitch with unbroken needle, and may she bestow brave, praiseworthy sons.” (Ṛg-veda 2.32.4; Sāma-mantra-brāhmaṇa1.5.3-4)

oṁ yās te rāma sumatayaḥ supeśaso
yābhir dadāsi dāśuṣe vasūni /
tābhir no adya sumanā upāgahi
sahasra-poṣagm̐ subhage rarāṇa // 3 //

“Endowed with just mind and beauty, you give results to those who sacrifice. With that generous mind, come to us today to bestow a thousand progeny, O giver of fortune.” (Ṛg-veda 2.32.5; Sāma-mantra-brāhmaṇa 1.5.5)

Sesame, *urad* and rice should be cooked together and ghee should be poured over it.

The husband should show this to the wife saying:

oṁ kiṁ paśyasi //

“What do you see?” (Sāma-mantra-brāhmaṇa 1.55c)

The wife should say:

oṁ prajāṁ paśūn saubhāgyaṁ mahyaṁ /
dṛdha kṛṣṇa-bhaktitvaṁ āvayoḥ /
dīrghāyuṣṭvaṁ patyuḥ //

“May there be offspring, animals, good fortune, firm *kṛṣṇa-bhakti* for the two of us. May there be long life for my husband.” (Sāma-mantra-brāhmaṇa 1.5.5d)

He should then perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should throw ghee-soaked wood of *prādeśa* length in the fire silently.

Now he should perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gānam*[1] and give *dakṣiṇā* to the initiated Vaiṣṇavas and *brāhmaṇas.*

Then married women, who has living children, should put the couple on a raised platform and sprinkle them with water from a pot saying:

bhakta-vīrasūs tvaṁ bhava
jīvasūs tvaṁ bhava //

jīvapatnī tvaṁ bhava //

“Bring forth strong devotees, bring forth life, be a long-living wife.”

The wife should then eat the cooked rice, sesame and *urad*.[2]

This is the *sīmantonnayanam* rite according to the followers of the *Sāma-veda.*

Śoṣyantī-homa
(rite for safe delivery)

Items needed:

1) standard *yajña* paraphernalia (page 255)

When the wife is about to bear the child, the husband should perform this rite for the safe delivery of the child and the wife's good health.[1]

The husband should bathe, perform worship of Viṣṇu and Vaiṣṇavas, and *sāttvika-vṛddhi-śraddhā* (page 238) and then recite the *saṅkalpa:*

oṁ viṣṇur
oṁ tat satù
adya
_______***māse*** (lunar month)
_______***pakṣe*** (lunar fortnight)
_______***tithau*** (lunar day)
acyuta gotraḥ
_______ (his name)
_______ (name of his wife)
abhidhānyāḥ madīyapatnyāḥ
sukha prasavārthaṁ
śrī-viṣṇu-smaraṇa-pūrvakam
śoṣyantī homam ahaṁ kariṣye //

> "On______ (date), for the safe delivery of my wife's child, named______, I perform this *śoṣyantī-homa*."

He should perform all the *kuśandikā* rites (page 87), establishing the fire named '***Maṅgala***', up to the end of *virupākṣa-japa*. Then throw ghee-soaked wood into the fire silently and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should offer ghee, with Viṣṇu *caraṇāmṛta* and *prasādam* into the fire saying:

oṁ viṣṇo
yā tiraścī nipadyate ahaṁ vidharaṇī iti /
tāṁ ghṛtasya dhārayā yaje sagṁrādhanīm ahaṁ /
sagṁrādhanyai devyai deṣṭryai idaṁ tvat prasādāmṛtaṁ svāhā // 1 //

> "O Viṣṇu, I worship with streams of ghee the Lord's consort, who is pleased by our worship and who brings forth the child. I offer this nectarean *prasādam* to the merciful consort of the Lord." (Sāma-mantra-brāhmaṇa 1.5.6)

oṁ vipaścin-mahāviṣṇuḥ puccham abharat
tat dhātā punar āharatù /
pare hi tvaṁ vipaścin mahāviṣṇuḥ
pumān ayaṁ janiṣyate
(name of future child) ***dāsa śarma nāma svāhā // 2 //***

> "Lord, perform this sacred rite in the future. My son, named______, will be born."[1] (Sāma-mantra-brāhmaṇa 1.5.7)

He should then perform *vyasta-samasta-mahāvyāhṛti-homa*:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then he should throw wood into the fire without *mantra*.

Now he should perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya gānam.*[2] Then he should give *dakṣiṇā* to the initiated Vaiṣṇavas and *brāhmaṇas.*

This is the *śoṣyantī-homa* according to the followers of the *Sāma-veda.*

Jāta-karma
(birth ceremony)

Items needed:

1) rice
2) barley
3) unused grinding stone
4) ghee
5) golden spoon

When the child emerges from the womb the covering should be removed and the child should be cleaned. The father should say:

mā nābhiṁ kṛntata stanyañ ca mā datta //

> "Do not cut the umbilical cord. Do not give the breast milk."

The father should bathe, and then recite prayers to *guru-paramparā* and *maṅgalācaraṇa* (page 41).

A *brahmacārī*, young girl, pregnant mother, Vaiṣṇava scholar or initiated Vaiṣṇava should, on a washed stone slab, grind rice and barley into a powder using an unused stone. The father should take the powder using the thumb and ring finger of his right hand, saying:

oṁ iyam ājñedam annam idam āyur idaṁ ghṛtam //

> "Here is the order. Here is rice (sustenance). Here is long life. Here is ghee." (Sāma-mantra-brāhmaṇa 1.5.8)

He should place the powder and some ghee[2] on the tongue of the newborn child, using a golden

spoon, saying:

oṁ medhāṁ te mādhava vāmanau medhāṁ harir dadhātu te /
medhāṁ te 'cyutānantau ādhattāṁ puṣkara-srajau – svāhā //

"May Mādhava, Vāmana, and Hari give you intelligence. May Acyuta and Ananta, wearing lotus garlands, bestow intelligence to you." (Sāma-mantra-brāhmaṇa 1.5.9)

He should give ghee again saying:

oṁ sadasy ati-priyaṁ kṛṣṇasya kāmyam /
saniṁ medhāṁ ayāsiṣaṁ – svāhā //

"At this place I have attained the most precious boon, intelligence for understanding Kṛṣṇa."

He should give permission to cut the cord by saying:

nābhiṁ kṛntata stanyañ ca datta //

"Cut the cord, give milk."

The cord should be tied and cut at the proper place and the child should be washed and fed breast-milk.

The father should again take bath.[1]

This is the *jāta-karma* rite according to the followers of the *Sāma-veda.*

Niṣkrāmaṇam
(taking the child outside for the first time)

The mother and child should remain indoors however until the third lunar day of the third waxing moon after the child's birth.

The child should be bathed in the morning, and at sundown the husband and wife should go with the child to the temple of the Lord. They should stand facing the Deity, the wife on the husband's left side. The child should be wrapped in a clean cloth.

The wife should give the child into her husband's hands, and then proceed behind the husband and stand on his right side facing the Deity.

The husband should say:

oṁ ekaḥ purastād ya idaṁ babhūva
yato babhūva bhuvanasya goptā /
yaṁ apyeti bhuvanaṁ sāmparāye
namāmi tam ahaṁ sarvato-mukhaṁ /
tat prabho sarvato-mukhaṁ
nāham pautraṁ aghaṁ nigām //

"I pay respects to the all-pervading Lord who existed before the material creation, from whom emerged the protector of the worlds, and into whom the words merge at the time of destruction. O all-pervading Lord, may misfortune not come to my son." (Nṛsimha-pūrva-tāpani-upaniṣad 2.4)

oṁ ya ātma-dā bala-dā yasya viśva
upāsate praśiṣaṁ yasya devāḥ /
yasya chāyā 'mṛtaṁ yasya mṛtyuḥ
kasmai devāya haviṣā vidhema //

tasmā prabho mṛtyu-mṛtyo
nāhaṁ pautraṁ aghaṁ ṛṣam //

"The Lord, who is the giver of consciousness, giver of strength, whose order all beings in the universe obey, whose very shadow is immortality, who is death to death personified, whom we should worship with fine offerings. Therefore O Lord, death of death personified, may misfortune not come to my son." (Ṛg-veda 10.121.2 and Sāma-mantra-brāhmaṇa 1.5.11d)

oṁ nara-nārāyaṇau śarma yacchatāṁ
prajāyai me prajāpatī /
yathā yan na pramīyate
putro janitryā adhi //

"May Nara Nārāyaṇa, the Lords of procreation, bestow to the child and to me, the good fortune that mother and son not be destroyed." (Sāma-mantra-brāhmaṇa 1.5.12)

Saying this he should point out the Deities to his son and offer *arghya* to the Lord saying:

oṁ kṛṣṇa mādhavo govinda pundarīkākṣa vāmana /
gṛhṇītārghyam hṛṣikeśa rāmāya sahito mama //

He should then give the child to the mother and sing *vāmadevya-gānam* (page 249).

They should then return home with the child.

After three more waxing moons, on the third lunar day, at the evening *sandhya,* the father should go to the Deity and offer flowers three times saying:

oṁ yasmān na jātaḥ paro anyo asti
ya āviveśa bhuvanāni viśvā /
prajāpatiḥ prajayā saṁvidānas
trīni jyotīgṁṣi sacate sa ṣoḍaśī /
etat vidvān mahāviṣṇo
nāhaṁ pautraṁ agahaṁ rudam //

"The Lord, to whom no living being is superior, who has entered the worlds as the living entities, is the Lord of the living entities, but is intimately united with them. The three luminaries with the sixteen phases of light, accompany the Lord. All-knowing Viṣṇu, pervading all, may harm not come to our son." (Śukla-yajur-veda 8.36)

He should return home singing *vāmadevya-gānam* (page 249). He may perform this rite without the son and wife being present.

Thus ends the *niṣkrāmaṇam* ceremony.

Nāma-karaṇa
(name-giving ceremony)

Items needed:

1) standard *yajña* paraphernalia (page 255)

The child should be named[1] on the tenth, twelfth, hundred and first day, or one full year from his birth.

The father, after taking his morning bath, should worship Lord Viṣṇu and perform *sāttvika-vṛddhi-śraddhā* (page 238). Then he should perform *kuśandikā* rites (page 87) up to the end of *virupākṣa-japa*, establishing the fire named '***Pārthiva***'.

He should offer ghee-soaked wood of *prādeśa* length into the fire silently and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

The mother should hold the child covered in a clean cloth, and sit to the husband's right. Handing the child to her husband, she should pass behind him and come to his left side. She should sit facing East on *kuśa*-grass with tips facing North.

The husband should offer oblations saying:

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ śrī viṣṇave svāhā /
idaṁ viṣṇave idaṁ na mama

oṁ______ *(tithi, eg. pratipat)* ***tithyai svāhā***
idaṁ ______ *(tithi, eg. pratipat)* ***tithyai idaṁ na mama***

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ______ *(eg. pratipat)* ***tithi-devatāyai viṣṇave svāhā /***
idaṁ viṣṇave idaṁ na mama

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ vaiṣṇavebhyo svāhā /
idaṁ sarva-vaiṣṇavebhyo idaṁ na mama

oṁ______ *(nakṣatra eg. aśvinī)****-nakṣatrāyai svāhā***
idaṁ ______ *(nakṣatra, eg. aśvinī)****-nakṣatrāyai idaṁ na mama***

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ______ *(eg. aśvinī)* ***nakṣatra-devatāyai viṣṇave svāhā /***
idaṁ viṣṇave idaṁ na mama

oṁ tad viṣṇoḥ paramaṁ padagṁ̐ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ vaiṣṇavebhyo svāhā –
idaṁ sarva vaiṣṇavebhyo idaṁ na mama

The father should touch the mouth, nostrils, eyes, and ears of the child with his right hand and say:

oṁ ko 'si katamo 'sy eṣo 'sy amṛto 'si / āhaspatyaṁ māsaṁ praviśa śrī (name of son) ***dāsa***

> "You are immortal like the Lord. O______ (name of son) enter in this solar month." (Sāma-mantra-brāhmaṇa 1.5.14)

oṁ sa tvā ahne paridadātu /
ahas tvā rātryai paridadātu /
rātris tvā 'ho-rātrābhyām paridadātv /
aho-rātrau tvā 'rdha-māsebhyaḥ paridattāṁ /
ardha-māsas tvā māsebhyaḥ paridadātu
māsās tvā ṛtubhyaḥ paridadātv /
ṛtavas tvā saṁvatsarāya paridadātu
saṁvatsarās tvā ''yuṣe jarāyai paridadātu /
śrī (name of son) ***dāsa //***

> "May the Lord consign you to the day. May the day consign you to the night. May the night consign you to the day and night. May day and night consign you to half months. May the half month consign you to the full months. May the months consign you to the seasons. May the seasons consign you to the year. May the years consign you to long life, O______ (name of child)." (Sāma-mantra-brāhmaṇa 1.5.15)

The husband should whisper the name in the left ear of his wife saying:

śrī (name of child) ***deva śarmā 'yaṁ te putraḥ //***

> "______is your son."

Then He should whisper the name of the child in His (child's) right ear saying:

śrī (………name of the child) ***dāso 'si //***

> "You are ______dasa, the servant of _____."

He should give the child back to his wife's hands, offer wood silently into the fire and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

And offer ghee-soaked wood of *prādeśa* length silently into the fire.

He should now perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1] Then he should give *dakṣiṇā* to the initiated

Vaiṣṇavas and *brāhmaṇas.*

This is the *nāma-karaṇa* rite according to the followers of the *Sāma-veda.*

Pauṣṭika-karma
(ceremony for continued health of the child)

Items needed:

1) standard *yajña* paraphernalia (page 255)

This ceremony should be performed every month, during the child's first year, on the *tithi* and *pakṣa* (waxing or waning phase of the moon) corresponding to the *tithi* and *pakṣa* on which the child was born.[1]

The father should take his morning bath, perform worship of Lord Viṣṇu, recite *svasti-vācana* (page 232) and chant '***oṁ tad viṣṇoḥ paramaṁ padaṁ***' (page 42) etc. and '***oṁ kṛṣṇo vai sac-cid-ānada-ghanaḥ***' (page 42) etc.

Then he should perform all *kuśandikā* rites (page 87) up to the end of *virupākṣa-japa*, establishing the fire named '***Balada***'.

Then he should offer ghee-soaked wood of *prādeśa* length into the fire silently and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should then offer oblations with the following three *mantras:*

oṁ acyutānantābhyāṁ svāhā /
acyutānantābhyāṁ idaṁ na mama // 1 //

oṁ dāmodara-puruṣottamābhyāṁ svāhā /
dāmodara-puruṣottamābhyāṁ idaṁ na mama // 2 //

oṁ vāsudeva-vāmana-viṣṇu-vaikuṇṭhādibhyaḥ svāhā /
vāsudeva-vāmana-viṣṇu-vaikuṇṭhādibhyaḥ
idaṁ na mama // 3 //

He should then offer oblations to the *tithi* and *nakṣatra-devatās* saying:

oṁ viṣṇave______ *(tithi name eg. dvitīya)* **tithi-devatāyai //**
svāhā idaṁ viṣṇave idaṁ na mama

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ viṣṇave______ *(nakṣatra eg. Aśvinī)* **devatāyai //**
svāhā idaṁ viṣṇave idaṁ na mama

oṁ tad viṣṇoḥ paramaṁ padagṁ sadā paśyanti sūrayaḥ /
divīva cakṣur ātatam //

oṁ vaiṣṇavebhyo
svāhā idaṁ sarva vaiṣṇavebhyo idaṁ na mama

The father should offer as many oblations as he can using the *mantras* '***oṁ tad viṣṇoḥ paramaṁ padaṁ***' (page 42) etc. and '***oṁ kṛṣṇo vai sac-cid-ānanda-ghanaḥ***' (page 42) etc.

He should then perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then offer ghee-soaked wood of *prādeśa* length into the fire silently, and perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1] Then he should give *dakṣiṇā* to the initiated Vaiṣṇavas and *brāhmaṇas.*

This is the child's pauṣṭika-karma according to the followers of the Sāma-veda.

Anna-prāśana
(first grains ceremony)

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) *mahāprasādam* rice

In the case of a male child the rite should be performed in the sixth or eighth month, on an auspicious day. In the case of girl, it should be performed in the fifth or seventh month, on an auspicious day.[1]

The father, after taking his morning bath, should perform *vāsudevārcanam* (page 62)*, sāttvika-vṛddhi-śraddhā* (page 238) and *kuśandikā* rites (page 87) up to the end of *virupākṣa-japa*, establishing the fire named '***Śuci***'.

He should offer ghee-soaked wood of *prādeśa* length into the fire silently and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should offer an oblation of *mahāprasādam* rice into the fire, saying:

oṁ mahāprasādānnaṁ vai ekam chandasyaṁ
tad dhy ekaṁ bhūtebhyaś cchandayati //

svāhā – idaṁ sarva-bhūtebhyo idaṁ na mama

"This *mahāprasāda* rice is an offering for the *bhūtas*."

The father should offer oblations of ghee with the following *mantras:*

oṁ śrīr vā eṣā yat sattvāno virocano
saṅkarṣaṇo mayi sattvaṁ avadadhātu // 1 //

svāhā – idaṁ saṅkarṣaṇāya idaṁ na mama

"This offering is for prosperity. May Virocana, Sattvana, Saṅkarṣaṇa bestow truth in me." (Sāma-mantra-brāhmaṇa 2.6.14)

oṁ annasya ghṛtam eva rasas tejaḥ
sampadārtho tad anantāya juhomi // 2 //

svāhā idam anantāya idaṁ na mama

"Among food ghee is happiness, beauty, strength and nobility. I offer it to Ananta for all success." (Sāma-mantra-brāhmaṇa 2.6.15)

oṁ śrī-viṣṇave kṣudhe // 3 //

svāhā – idaṁ viṣṇave idaṁ na mama

"To Viṣṇu for hunger." (Sāma-mantra-brāhmaṇa 2.6.16)

oṁ śrī-viṣṇave kṣuṭ-pipāsābhyām // 4 //

svāhā – idaṁ viṣṇave idaṁ na mama

"To Viṣṇu for hunger and thirst." (Sāma-mantra-brāhmaṇa 2.6.17)

He should offer oblations to the five life airs, saying:

oṁ prāṇāya svāhā – idaṁ prāṇāya idaṁ na mama /
oṁ apānāya svāhā – idam apānāya idaṁ na mama /
oṁ samānāya svāhā – idaṁ samānāya idaṁ na mama /
oṁ udānāya svāhā – idam udānāya idaṁ na mama /
oṁ vyānāya svāhā – idaṁ vyānāya idaṁ na mama //

He should then perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then throw ghee-soaked wood of *prādeśa* length into the fire silently and perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1]

He should then feed the child grains saying:

oṁ acyuta annapate 'nnasya no dhehy anamīvasya śuṣmiṇaḥ /
pra pradātāraṁ tāriṣa ūrjaṁ no dhehi dvipade catuṣpade – svāhā // 1 //

oṁ prāṇāya svāhā

"O Acyuta master of food, bestow food which gives strength and which is free from disease. You should lead the performer of sacrifice onwards. Give strength to us and the animals. I make this sacrifice to the *prāṇa*." (Śukla-yajur-veda 11.83)

oṁ janārdana annapate kṛṇuta annaṁ /
dhehi no pīyuṣa-rasāktaṁ te 'nnaṁ /
yad yad yuge no dhehi dvipade catuṣpade – svāhā // 2 //

oṁ apānāya svāhā

> "O Janārdana, Lord of sustenance and food, provide our sustenance, bestow Your food of bliss and immortality. At all times bestow upon us, both human and beast. I make this sacrifice to the *apāna*."

oṁ lakṣmī-nārāyaṇau annapatī
annam amṛtaṁ no dhehi kamalā-saṁskṛtaṁ /
te bhukta-śeṣaṁ no dhehi dvipade catuṣpade – svāhā // 3 //

oṁ samānāya svāhā

> "O Lakṣmī-Nārāyaṇa, rulers of sustenance, give us the food of immortality, prepared by Lakṣmī herself. Bestow upon us Your remnants, to the humans and the animals alike. I make this sacrifice to the *samāna*."

oṁ annapate yajña annam adhiyajñaṁ
tvadīyaṁ no dhehi /
sarva-durlabhaṁ mānuṣyaṁ vai sudhāyutaṁ /
dhehi no dvipade catuṣpade – svāhā // 4 //

oṁ udānāya svāhā

> "O Lord of sustenance, give us Your principal sacrifice, the food of that sacrifice. Bestow to us the human form and nature so hard to attain, made eternal. Bestow that to us, humans and animals alike. I make this sacrifice to the *udāna*."

oṁ annapate janārdana ṣaḍ-rasam amṛta-siktaṁ niveditaṁ te
sad-annaṁ no dhehi kilbiśāpahaṁ /
dhehi no dvipade catuṣpade – vāhā // 5 //

oṁ vyānāya svāhā

> "O Janārdana, give to us, both man and beast, Your eternal food, that which has been offered to You, soaked with the nectar of the six flavors, and capable of destroying all sins. I make this sacrifice to the *vyāna*."

After the *anna-prāśana* ceremony, he should give as much *dakṣiṇā* as he possibly can to all the initiated Vaiṣṇavas and to all the Vaiṣṇava *brāhmaṇas.* He should serve (*prasāda*) to all the devotees, guests and other living entities. Affter anna-prāśanam one may perform the ceremony caled *putra-mūrddhā-bhighrāṇam*.

This ends the *anna-prāśana* rites.

Putra-mūrdhābhighrāṇam
(smelling the son's head)

This may be performed after the *anna-prāśana* ceremony, when the father returns from a long journey and wishes to bless his child.

The father should wash his feet, perform *ācamana* and facing East hold the child's head (or the eldest son's head first, if there are more than one son), saying:

oṁ aṅgād aṅgāt saṁśravasi hṛdayād adhijāyase /
prāṇam te prāṇeṇa saṁdadhāmi jīva me yāvad āyuṣam // 1 //

> "Breath of life, from limb to limb you flow. From the heart you conquer. O son, to you by my breathing I give life. Live a long life for me." (Sāma-mantra-brāhmaṇa 1.5.16)

oṁ aṅgād aṅgāt saṁbhavasi hṛdayād adhijāyase /
vedo vai putra-nāmāsi saṁjīva śaradaḥ śatam // 2 //

> "From limb to limb you flow. From the heart you conquer. Your name is the Veda, eternal knowledge. Live a hundred autumns, a hundred harvests." (Sāma-mantra-brāhmaṇa 1.5.17)

oṁ aśmā bhava paraśur bhava hiraṇyaṁ amṛtaṁ bhava /
ātmāsi putra mā mṛthāḥ saṁjīva śaradaḥ śatam // 3 //

> "Be like a stone, be like a thunderbolt, be immortal wealth. O son, you are my very self. Do not die. Live a hundred autumns." (Sāma-mantra-brāhmaṇa 1.5.18)

He should smell the child's head, saying:

oṁ paśūnāṁ tvā hiṁkāreṇā* '*bhijighrāmi (name of son)***dāsa //***

> "O______ (name of son), making a sound like the breathing of the cows, I smell your head." (Sāma-mantra-brāhmaṇa 1.5.19)

He should then apologize for any faults in the ceremony by performing *acchidra vācanam* (page 145).

If the father has not gone on a long journey, the ceremony can be performed when the child can recognize the father. Otherwise it is performed after the *Upanayanam* ceremony.

This ends the *Putra-mūrdhābhighrāṇam.*

Cūḍā-karaṇam
(hair-cutting ceremony)

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) loose *kuśa*-grass
3) copper razor (or a small mirror if the razor is unavailable)
4) bell metal vessel with warm water in it
5) barber who will shave the child's head
6) bull-dung
7) pot of *khicuri* made of sesame, rice and *urad-dhal* cooked together
8) three cups of uncooked rice and barley mixed
9) three cups of uncooked sesame, *urad-dhal* and rice mixed

This saṁskāra should be performed during the male child's first year (between the child's first

and second year — the best option), third year (second option) or fifth year (third option).

After his early morning bath, the father worships Viṣṇu and the *ācāryas* by doing *sāttvika-vṛddhi-śraddhā* (page 238). Then he should perform all the *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa,* establishing the fire named '***Satya***'.

After completing *virupākṣa-japa*, he should place twenty-one *piñjalis*[2]—divided into three groups of seven—on the South side of the fire. The three groups of *piñjalis* should be connected to one another by placing a few blades of *kuśa-*grass on top of them, with the tips intact, pointing East. The father should also place there a bell metal vessel with warm water and a copper razor or mirror. The barber, who will shave the boy, should also be standing on the South side of the fire, holding a regular razor.

On the North side of the fire he should place bull dung and a pot of *khicuri* made of sesame, rice and *urad-dhal* cooked together.

On the East side of the fire he should place three cups of uncooked rice and barley mixed, and three cups of uncooked sesame, rice and *urad-dhal* mixed.

The mother, with the cleanly-dressed child in her lap, should sit on *kuśa*-grass on the West side of the fire on the left side of her husband, facing East.

The father should offer ghee soaked wood in the fire silently, then perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Following this, the husband should rise, and facing East, stand behind his wife. Looking towards the barber he should meditate on Viṣṇu, saying:

oṁ āyam agāt sarveśvaraḥ śrī bhagavān kuru kumāraṁ /
enaṁ avatu vai muṇḍanaṁ mantrāvaśayinākṣureṇa // 1 //

> "May the Lord come here and cut the hair of this child with this blade made potent by *mantra*." (Sāma-mantra-brāhmaṇa 1.6.1)

Looking at the warm water he should say:

oṁ āyam agāt śrī-viṣṇuḥ, kuru kumāraṁ /
enaṁ avatu vai muṇḍanaṁ uṣnodakena // 2 //

> "May Viṣṇu come here and cut the hair of the child using this warm water." (Sāma-mantra-brāhmaṇa 1.6.2)

He should take the warm water in his right hand and apply it above the right ear of the child saying:

oṁ āpa undantu jīvase // 3 //

> "May these waters moisten his hair so that he may live long." (Sāma-mantra-brāhmaṇa 1.6.3)

Looking at the copper razor (if it is not available than at a mirror) he should say:

oṁ viṣṇor dagṁṣṭro 'si kuru kumāraṁ /
enaṁ avatu vai viṣṇuḥ sākṣād muṇḍanaṁ kṣura // 4 //

> "You are the teeth of Viṣṇu. May Viṣṇu Himself cut the hair of this child." (Sāma-mantra-brāhmaṇa 1.6.4)

He should place a bundle of *kuśa*-grass, root side up, over the right ear of the child, saying:

oṁ acyutānanta-nārāyaṇāḥ kurvantu kumāraṁ /
enaṁ cirajīvinam auṣadhe trāyasvainaṁ // 5 //

> "May Acyuta, Ananta and Nārāyaṇa give this child long life. O herbs, protect this child." (Sāma-mantra-brāhmaṇa 1.6.5)

Holding the *kuśa* with his left hand, he should place the copper razor over the right ear of the child saying:

oṁ saṅkarṣaṇaḥ kuru kumāraṁ /
enaṁ avatu vai muṇḍanaṁ svadhite mainagm̐ higm̐sīḥ // 6 //

> "May Saṅkarṣaṇa cut the hair of the child without harming him." (Sāma-mantra-brāhmaṇa 1.6.6)

Moving the copper blade without cutting the hair he should say:

oṁ yena puruṣottamo vāsudeva viṣṇvor acyutasya cāvapat /
tena te vapāmi vaikuṇṭhena jīvātave jīvanāya
dīrghāyuṣṭvāya balāya varcase // 7 //

> "For continued life, long life, for strength, for beauty, I shave you with this harmless blade by which the Supreme Lord cuts hair." (Sāma-mantra-brāhmaṇa 1.6.7)

Silently he should move the copper blade two more times.

Using the regular blade, hair should be shaved just above the right ear and placed on the bull-dung, held by a friend of the boy.

The previous seven *mantras* starting with '***oṁ ā ayam agāt sarveśvaraḥ***' should be repeated while shaving the area just below the *śikhā*, and again while shaving the hair just over the left ear. The cut hair should be placed on the bull-dung.

Holding the child's head the father should say:

oṁ triyāyuṣaṁ jamadagneḥ /
oṁ kaśyapasya triyāyuṣam /
oṁ agastyasya triyāyuṣam /
oṁ yad devānāṁ triyāyuṣam /
oṁ tat te astu triyāyuṣam[1]***//***

> "May there be three lifespans for Jamadagni, for Kaśyapa, for Agastya, for the *devatās* and for the child." (Sāma-mantra-brāhmaṇa 1.6.8; Śukla-yajur-veda 3.62)

The father should take the child to the North side of the fire, the barber should be garlanded. The child should face the East or North and the barber should now shave his head, leaving a *śikhā.*[2]

The hair should be placed on the bull-dung, and that should be placed in a forest or amongst bamboo stalks.

Karṇavedha (piercing the ears) may be performed at this time (see Appendix III).

The father should perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then throw ghee soaked wood of one *prādeśa* length into the fire silently.

He should perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[3] Then he should give *dakṣiṇā* to the initiated Vaiṣṇavas and *brāhmaṇas.*

He should feed all the Vaiṣṇavas*,* guests and give the *khicuri* and grains around the fire to the barber.

Thus ends the *Cuḍā-karaṇam* rites.

Upanayanam
(reformatory rites of a *brāhmaṇa*)

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) belt that is made of three strands of *kuśa*-grass and is long enough to go three times around the waist of the student
3) *brāhmaṇa* thread
4) deer skin (if not available it is possible to substitute it with a new silk or cotton chaddar of a nice quality)
5) stick of *bilva* or *palāśa* wood for student's *daṇḍa*

The *upanayanam* ceremony should be conducted, for *brāhmaṇas,* counting eight years from conception or eight years from the birth of the son, on an auspicious day. If that is not possible, the ceremony should take place latest before the sixteenth year from the birth of the child, has passed. According to the original rules, if there is more delay, the child is not entitled to undergo the ceremony and receive the sacred thread.

On the morning of the *upanayanam* ceremony, the *ācārya* should take bath, worship the Supreme Lord and the Vaiṣṇavas and then perform *sāttvika-vṛddhi-śraddhā (*page 238).

He should then perform all *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa*, establishing the fire named '***Samūdbhava***'.

The child should be fed a little *prasādam*; he should be clean-shaved (with *śikhā),* bathed, decorated, and dressed in one piece of clean silk or cotton cloth.

Passing by the North side of the fire, the child should sit on the right hand side of the *ācārya*, facing East.

The *ācārya* should start by throwing ghee-soaked wood of *prādeśa* length into the fire silently.

He should perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

The *ācārya* or *hotṛ* should offer five oblations of ghee with the following *mantras:*

oṁ viṣṇo vratapate vrataṁ cariṣyāmi
tat te prabravīmi /
tac chakeyaṁ tenardhyāsam
idam aham anṛtāt satyam upaimi // 1 //

svāhā – idaṁ viṣṇave idaṁ na mama

"O Viṣṇu, Lord of scriptural rules. I request that You give mercy so I can perform this upanayanam rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth." (Sāma-mantra-brāhmaṇa 1.6.9)

oṁ acyuta vratapate vrataṁ cariṣyāmi
tat te prabravīmi /
tac chakeyaṁ tenardhyāsam
idam aham anṛtāt satyam upaimi // 2 //

svāhā – idam acyutāya idaṁ na mama

"O Acyuta, Lord of scriptural rules. I request that You give mercy so I can perform this *upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth." (Sāma-mantra-brāhmaṇa 1.6.10)

oṁ nārāyaṇa vratapate vrataṁ cariṣyāmi
tat te prabravīmi /
tac chakeyaṁ tenardhyāsam
idam ahaṁ anṛtāt satyaṁ upaimi // 3 //

svāhā – idaṁ nārāyaṇāya idaṁ na mama

"O Nārāyaṇa, Lord of scriptural rules. I request that You give mercy so I can perform this *upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth." (Sāma-mantra-brāhmaṇa 1.6.11)

oṁ ananta vratapate vrataṁ cariṣyāmi
tat te prabravīmi /
tac chakeyaṁ tenardhyāsam
idam aham anṛtāt satyam upaimi // 4 //

svāhā – idam anantāya idaṁ na mama

"O Ananta, Lord of scriptural rules. I request that You give mercy so I can perform this *upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth." (Sāma-mantra-brāhmaṇa 1.6.12)

oṁ saṅkarṣaṇa vratānāṁ vratapate vrataṁ cariṣyāmi
tat te prabravīmi /
tac chakeyaṁ tenardhyāsam
idam aham anṛtāt satyam upaimi // 5 //

svāhā – idaṁ saṅkarṣaṇāya idaṁ na mama

"O Saṅkarṣaṇa, Lord of scriptural rules. I request that You give mercy so I can perform this *upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth." (Sāma-mantra-brāhmaṇa 1.6.13)

The *ācārya* should then stand facing East on the West side of the fire with his hands folded in prayer, upon a *kuśa-āsana* with tips facing North.

The child should stand facing the *ācārya* between the fire and the *ācārya*, upon a *kuśa-āsana* with tips facing North.

A *brāhmaṇa* should stand on the child's right hand side and give handful of water first to the child, then to the *ācārya.*

The *ācārya* should look at the child and say:

āgantrā samaganmahi pra sumartyaṁ yuyotana /
ariṣṭāḥ sañcaremahi svasti sañcaratād ayam //

"O Lord, we have met with this boy who has come for *upanayanam* and testify to his character. Please bestow Your company to this splendid youth. Let us go without obstacles to the supreme goal of life. May the boy attain the ultimate goal." (Sāma-mantra-brāhmaṇa 1.6.14)

He should have the child say:

oṁ brahmacaryam āgām, upa mā nayasva //

"I have come to accept the vow of *brahmacāryam*. Please initiate me." (Sāma-mantra-brāhmaṇa 1.6.16)

The *ācārya* asks:
oṁ ko nāma asi //

"What is your name?"

The child should say:

oṁ______ (child's name)***deva śarmā nāma asmi //***

"My name is______" (Sāma-mantra-brāhmaṇa 1.6.16)

The child and the *ācārya* should pour the water from their hands.

The *ācārya* should hold the right hand and thumb of the child in his right hand and say:

oṁ devasya te viṣṇoḥ prasave÷
nārāyaṇa-vāsudevayor bāhubhyāṁ /
saṅkarṣanasya hastābhyāgṁ
hastaṁ gṛhṇāmi______ (name of child) ***//***

"In this activity of Viṣṇu, I grasp your hand with the arms of Nārāyaṇa and Vāsudeva, with the hands of Saṅkarṣaṇa." (Śukla-yajur-veda 1.21; Sāma-mantra-brāhmaṇa 1.6.18)

oṁ viṣṇus te hastaṁ-agrahīn
nārāyaṇo mahāviṣṇur hastaṁ agrahīt /
mukundo prabhaviṣṇur hastaṁ agrahīn
mitras tvam asi karmaṇā /
viṣṇur ācāryas tava //

> “May Viṣṇu take your hand. May Nārāyaṇa and Mahāviṣṇu take your hand. May Mukunda and Prabhaviṣṇu take your hand. By this action, you are a friend. Viṣṇu is your teacher.” (Sāma-mantra-brāhmaṇa 1.6.15)

The *ācārya* should then circumambulate the child and then face East while saying:

oṁ viṣṇor vikramaṇaṁ anvāvartasva
śrī (name of the child) ***deva śarmān //***

> “Turn the child following the strides of Viṣṇu.” (Sāma-mantra-brāhmaṇa 1.6.19)

The *ācārya* should then touch the right shoulder of the child with his right hand and then lower the hand to the child’s uncovered navel saying:

oṁ prāṇānām granthir asi
mā visraso ‘cyuta /
tubhyaṁ idaṁ paridadāmi śrī (child’s name) ***deva śarmān //***

> “You are the knot of the life airs. Do not become loosened. Acyuta, to You I give this child.” (Sāma-mantra-brāhmaṇa 1.6.20)

Touching above the navel the *ācārya* should say:

oṁ nārāyaṇa, tubhyaṁ idaṁ paridadāmi
śrī (name of child) ***deva śarmān //***

> “O Nārāyaṇa, to You I give this child.” (Sāma-mantra-brāhmaṇa.1.6.21)

Touching the child’s heart he should say:

oṁ janārdana tubhyaṁ idaṁ paridadāmi
śrī (name of child) ***deva śarmān //***

> “O Janārdana, to You I give this child.” (Sāma-mantra-brāhmaṇa.1.6.22)

Touching the child’s right shoulder with his right hand he should say:

oṁ viṣṇave prajāpataye tvā paridadāmi
śrī (name of child) ***deva śarmān //***

> “To Viṣṇu, Prajāpati I give You this child.” (Sāma-mantra-brāhmaṇa.1.6.23)

Touching the child’s left shoulder with his left hand he should say:

oṁ viṣṇave dāmodarāya tvā paridadāmi
śrī (child’s name) ***deva śarmān //***

> “To Viṣṇu, to Dāmodara I give You this child.” (Sāma-mantra-brāhmaṇa.1.6.24)

He should address the child saying:

oṁ brahmacārī asi śrī (name of child) ***deva śarmān //***

> “You are a *brahmacārī*______” (Sāma-mantra-brāhmaṇa.1.6.25)

The *ācārya* should order the *brahmacārī:*

oṁ samidhaṁ ādhehi //

"Put wood on the fire." (Sāma-mantra-brāhmaṇa 1.6.26)

The child should reply:

oṁ bāḍham //

"I will."

The *ācārya* orders:

oṁ āpo aśāna //

"Drink water for purification (*ācamana*)." (Sāma-mantra-brāhmaṇa 1.6.26)

He child should reply:

oṁ bāḍham //

"I will."

The *ācārya* orders:

oṁ karma kuru //

"Do your work." (Sāma-mantra-brāhmaṇa 1.6.26)

He child should reply:

oṁ bāḍham //

"I will."

The *ācārya* orders:

oṁ mā divā svāpsīḥ //

"Refrain from sleeping in the daytime." (Sāma-mantra-brāhmaṇa 1.6.26)

The child should reply:

oṁ bāḍham //

"I will."

The *ācārya* should go and sit on the North side of the fire facing East upon *kuśa* with tips facing North.

The child should face the *ācārya*, and kneel with right knee touching the ground, upon *kuśa* with tips facing North.

The *ācārya* should wrap the child's waist three times[1] with a belt of three strands of *kuśa*,[2] by walking around him three times in a clockwise direction.

He should make the child say:

oṁ iyaṁ duruktāt paribādhamānā
varṇaṁ pavitraṁ punatī ma āgāt /
prāṇāpānābhyāṁ balaṁ āvahantī
svasā devī subhagā mekhaleyaṁ //

"This belt is the consort of the Lord, pure and auspicious, like a sister. Freeing and protecting one from bad words and acts, it preserves the purity of ones *varṇa*, bringing strength for inhaling and exhaling breath. I have obtained this belt." (Sāma-mantra-brāhmaṇa 1.6.27)

oṁ ṛtasya goptrī tapasaḥ parasvī
ghnantī rakṣaḥ sahamānā arātīḥ /
sā mā samantaṁ abhiparyehi bhadre
dhartāras te mekhale mā riṣāma //

"This belt is the protector of truth, the greatest wealth of austerity, which prevents injury, and causes victory over enemies. O secret belt of fortune, please surround me completely. As your wearers may we not bring harm to you." (Sāma-mantra-brāhmaṇa 1.6.28)

The ācārya should take the sacred thread saying:

oṁ yajñopavītaṁ asi yajñasya tvā
yajñopavītenopanahyāmi //

"You are the sacred thread for sacrifice. I tie you with this thread for the purpose of performing sacrifices." (Śāṅkāyaṇa-gṛhya-sūtra 2.2.3; Pāraskara-gṛhya-sūtra 2.2.10)

He should place the thread on the child's left shoulder and under the right arm saying:

oṁ yajñopavītam paramaṁ pavitraṁ
prajāpater yat sahajaṁ purastātù /
āyuṣyam agryaṁ pratimuñca śubhraṁ
yajñopavītam balam astu tejaḥ //

"The sacred thread is most pure, born at the time of the appearance of the Lord, long before. Put on this shining white thread bestowing long life. Let there be strength and energy." (Pāraskara-gṛhya-sūtra 2.2.10; Sāmaveda-sandhya-vandanam)

The *ācārya* should place the deer skin[1] in the child's hands and make him say:

oṁ mitrasya cakṣur dharuṇaṁ balīyas
tejo yaśasvī sthaviraṁ samidhaṁ /
anāhanasyaṁ vasanaṁ jariṣṇu
parīdaṁ vājy ajinaṁ dadhe 'haṁ //

"I am giving you this deer skin, which is the light of the sun, the presiding Lord, strength, energy and fame, eternal and effulgent, chaste, giving valor, giving long life." (Pāraskara-gṛhya-sūtra 2.2.10)

The child should put on the deer skin, and folding his hands, should stand in front of the *ācārya*, saying:

oṁ adhīhi bhoḥ, sāvitrīṁ me bhavān anubravītu //

"Teach me, sir. Please recite to me the *gāyatrī-mantra*."

The *ācārya* should make the child recite each phrase three times:

tat savitūr vareṇyam // (3x)
bhargo devasya dhīmahi // (3x)
dhiyo yo naḥ pracodayātù // (3x)

The *ācārya* should make the child repeat the following two phrases three times each: (Sāma-mantra-brāhmaṇa.1.6.29)

oṁ tat savitūr vareṇyam bhargo devasya dhīmahi / (3 x)
oṁ dhiyo yo naḥ pracodayātù// (3x)

The *ācārya* should make the child recite the full *mantra* three times:

> ***tat savitūr vareṇyam***
> ***bhargo devasya dhīmahi /***
> ***dhiyo yo naḥ pracodayātù// (3 x)***

The *ācārya* should make the child recite each of the *mahāvyāhṛtis* as follows:

oṁ bhūr oṁ
oṁ bhuvar oṁ
oṁ svar oṁ

The *ācārya* should make the child recite the *gāyatrī-mantra* with the *mahāvyāhṛtis* three times:

oṁ bhūr bhuvaḥ svaḥ /
tat savitūr vareṇyam
bhargo devasya dhīmahi /
dhiyo yo naḥ pracodayātù// (3 x)

> "Let us meditate on the worshipable effulgence of the divine sun who enthuses our meditation."

Then the *ācārya* should hand the child a stick[1] of *bilva* or *palāśa* wood and make him address the stick, saying:

oṁ suśravās suśravasaṁ
mā kuru yathā tvagm̐ suśravaḥ /
suśravā deveṣv evaṁ ahagm̐
suśravas suśravā brāhmaṇeṣu bhūyāsam //

> "You, being glorious with knowledge, make me glorious with the same knowledge. O glorious one, as you are glorious among the *devas*, may I be glorious among the *brāhmaṇas*." (Sāma-mantra-brāhmaṇa 1.6.31)

Taking the *daṇḍa* the *brahmacārī* should begin begging, by first going to his mother and saying:[1]

oṁ bhavate bhikṣāṁ dehi //

> "O good woman, please give alms."

Receiving alms he should say:

oṁ svasti //

> "May there be auspiciousness."

In the same manner he should approach women friends of his mother[2] and then thank them on receiving the alms.

He should then go to his father and say:

oṁ bhavān bhikṣāṁ dehi //

> "O sir, please give alms."

Receiving alms he should say:

oṁ svasti //

"May there be auspiciousness."

He should approach friends of his father in the same way and give all that he receives to the *ācārya*.

The *ācārya* should perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should offer ghee-soaked wood of *prādeśa* length into the fire silently.

He should now perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1] Then the father of the child should give *dakṣiṇā* to the initiated Vaiṣṇavas*, brāhmaṇas* and he should serve *prasāda* to all the devotees and guests.

Samidadhānam-homa

The *brahmacārī* should remain at the place of the *homa* silently until sunset. Then he should begin *kuśandikā* rites (page 87), drawing the lines (*pañca rekhā sthāpana* page 88) and purifying them, and establishing the fire named '***Samūdbhava***'. He should fold his hands and say:

oṁ ihaivāyam itaro jātavedāḥ
devebhyo havyaṁ vahatu prajānan //

"May the remaining fire here, omniscient Jātavedas, carry the oblations to the gods." (Śukla-yajur-veda 35.19)

He should perform *udakañjali seka* (page 99) and *agni-paryukṣana* (page 100) from *kuśandikā* section.

Taking three sticks of ghee-soaked wood of prādeśa length, he should offer the first without mantra.

The second he should offer saying:

oṁ viṣṇo agnaye samidham āhārṣyaṁ
bṛhate jātavedase /
yathā tvam agne samidhā samidhyasy
evaṁ ahaṁ āyuṣā medhayā varcasā
prajayā paśubhir brahmavacasena
dhanenā 'nnādyena samedhiṣīya //

svāhā – idaṁ viṣṇave idaṁ na mama

"I have brought the wood of the great fire, the knower of all living entities. Just as the fire shines brightly by means of the fuel, may I shine with long life, wisdom, vitality, good offspring, many cows, knowledge of the Vedas, necessary wealth and sustenance."

He should offer the third stick silently.

Then he should perform *agni paryukṣana* (page 142) and *udakañjali seka (*page 142) from *udīcya-karma* section.

Identifying himself by *gotra* he should salute the fire, saying:

oṁ______gotraḥ śrī (his own name)
deva śarmāhaṁ bho 'bhivādaye //

"I______of______*gotra* salute you, O fire."

He should dismiss the fire saying:

oṁ kṣamasva //

"Please forgive my offenses."

After the sun has set, the child should eat the grains that he has begged with ghee but without salt. Before eating he should sprinkle the grains with water, then sip water saying:

oṁ amṛtopastaraṇam asi svāhā //

"You are the sitting place of nectar." (Sāmaveda-sandhya-vandanam)

He should take small particles of food in between his ring finger, middle finger and thumb of his right hand and saying the following five *mantras* offer the grains five times to the life airs by swallowing them without chewing. Each time some grains should remain in his hand, which he should discard on the earth.[1] The left hand should be touching the plate.

oṁ prāṇāya svāhā // 1 //
oṁ apānāya svāhā // 2 //
oṁ samānāya svāhā // 3 //
oṁ udānāya svāhā // 4 //
oṁ vyānāya svāhā // 5 //

After finishing his meal he should again sip water saying:

oṁ amṛtāpidhānam asi svāhā //

"You are the water to cover the nectar." (Sāmaveda-sandhya-vandanam)

For the rest of his life he should take his meals in this manner.

As long as he lives as a *brahmacārī*, that is up until the *samāvartana-saṁskāra,* the boy should perform the *samidadhāna-homa* every morning and evening.

This is the end of the *upanayanam* ceremony.

Savitrī-caru-homa

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) *juhū – sruk* made of *palāśa* wood
3) wooden mortar and pestle
4) winnowing basket
5) bell-metal bowl
6) barley grains
7) loose *kuśa*-grass
8) earthen bowl (*carusthālī*) for cooking *caru*

9) milk
10) stirring spoon, flat on both sides, made from *khadira, palāśa* or *uḍumbara* wood

This *homa* is performed on the fourth day after the *upanayanam* rites either by the father with relatives, or the father with *brahmacārīs* or by an *ācārya.*

After taking bath, he should begin the *kuśandikā* rites (page 87) through *agni sthāpana* (page 89), calling the fire named '***Samūdbhava***'. Then facing East he should sit down and cook *caru* in the same fire.

The process (of making *caru*) is as follows:

On the Western side of the fire he should place *kuśa* with their tips facing East and on top of that he should place a mortar and pestle made of wood. He should also place a bamboo winnowing basket there and a bell-metal bowl with barley grains in it. He should purify all the items with water from a wooden spoon (*prokṣaṇī*). He should chant the following *mantra:*

oṁ savitre tvā juṣṭaṁ nirvapāmi

Then he should take one third of a portion of the barley from the bell-metal bowl and place it in the mortar without *mantra*. The rest of the barley should be divided into two portions. Then holding the pestle in his right hand, he should crush the grains in the mortar and then thresh them with the winnowing basket. Similarly, crush and thresh the other two portions of barley. After doing this thrice, he should wash the grains three times.

He should put two *piñjalīs*[1] into the *carusthālī (*the earthen bowl in which the *caru* will be cooked) with their tips facing North, and then put the washed grains in a pot and slowly (so as not to create lumps) add milk and water, a little at a time, stirring it with a spoon in a clockwise direction; he should cook it on the fire (that he has installed) making sure that it doesn't become burned or that the water doesn't evaporate completely. The spoon he uses for stirring should be made from *khadira, palāśa* or *uḍumbara* wood with a flat face on both sides, half an inch thick and of a square shape.

When the *caru* is ready, he should add two spoons of ghee and place it on top of *kuśa* on the North side of the *kuṇḍa.* He should then add one more spoon of ghee.

He should then continue the *kuśandikā* from *bhūmi-japa* (page 95) through *sruva-saṁskāra* (page 99). Then after placing the ghee on top of *kuśa* on the Western side of the fire, continue with *udakañjali-seka* (page 99) and finish the *kuśandikā* rites with the *virupākṣa-japa* (page 100).

After that he should begin the *homa* by offering ghee-soaked wood of *prādeśa* length into the fire silently.

The *vyasta-samasta-mahāvyāhṛti-homa* should not be chanted at the beginning of the *sāvitrī-caru-homa,* but only afterwards.

Abridged homa:

If the performer of the *caru homa* wishes to make the *homa* shorter, or if he doesn't have a *juhū*, then he can put one spoon of ghee into the *caru* and take one spoon of *caru* from the *carustālī* and offer it into the fire, while chanting:

oṁ viṣṇave savitre svāhā

Unabridged homa:

If one wants to get more benefit, then he may use the *juhū* for offering the caru. Those *brāhmaṇas* who belong to *Bhṛgu gotra* should put five spoons of ghee and others should put four into the North side of the fire pouring towards the East, while chanting:

oṁ viṣṇave svāhā

Then they should offer a spoon of ghee on the Southern side of the fire chanting:

oṁ anantāya svāhā

First offreing with *juhū:*

If the *brahmacārī* belongs to the *Bhṛgu-gotra,* then he should pour one spoon of ghee into the *juhū* and one spoon into the middle of the *carusthālī.* One should then take a spoon of *caru* from the middle of the *carusthālī,* where the ghee was poured, and put it into the *juhū*. Again pour one spoon of ghee into the middle of the *carusthālī*.

Then put one spoon of ghee in the Eastern side of the *carusthālī,* and taking a spoonful of *caru* from the Eastern side, place it into the *juhū;* then again pour one spoon of ghee into the *carusthālī* on the Eastern side.

After that, take one spoon of ghee and pour it into the *juhū*. Then offer the *caru* and ghee from the *juhū* into the fire, while chanting:

oṁ viṣṇave savitre svāhā

However, if the *brahmacārī* belongs to another *gotra,* then he should pour one spoon of ghee into the Western side of the *carusthālī (*but not take any *caru* out of the pot), one spoon of ghee into *juhū* and one spoon of ghee into the middle of the *carusthālī*. Then he should offer the ghee in the *juhū* into the fire, while chanting the above *mantra*.

Second offering with the *juhū:*

Then the *brahmacārī* from the *Bhṛgu gotra* should pour one spoon of ghee into the *juhū* and one spoon into the North-East side of the *carusthālī*. Then take one heaping spoonful of *caru* from North-East side of the *carusthālī* and place it into the *juhū*. After that put one spoon of ghee into North-East side of the *carusthālī*.

He should put two spoons of ghee into *juhū* and offer it into the North-East side of the fire, chanting:

oṁ sviṣṭi kṛte* '*cyutāya svāhā

Brahmacārīs from different gotras should put two spoons of ghee into the juhū and one spoon of ghee into the North-East side of carusthālī. The rest of the ritual is the same.

After that, the brahmacārī should offer the spoon, used for stirring the caru, into the fire without mantra.

He should then perform *vyasta-samasta-mahāvyāhṛti-homa* with ghee:

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama

oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Offer wood into the fire silently.

He should now perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1] The *brahmacārī* should give *dakṣiṇā* to the *ācārya*. If the *ācārya* is his father then he gives it to the initiated Vaiṣṇava who officiated as the *brahma* priest.

This ends the *sāvitrī-caru-homa.*

Samāvartana
(graduation ceremony)

Items needed:

1) standard *yajña* paraphernalia (page 255)
2) pot of hot and cold water mixed together which also contains rice, barley, *urad-dhāl*, *mung-dhāl*, *sarvauṣadhi* herbs and *candana*
3) set of new cloths for the graduate
4) *brāhmaṇa* thread (two sets of three strings)
5) bamboo stick, shoes and garland for the graduate
6) paraphernalia for washing feet and performance of *ārati*
7) cart yoked with two cows

This ceremony is performed when the student finishes his Vedic studies.[1]

On the day of the *samāvartana,* the *ācārya* should perform *vāsudevārcanam* (page 62) and *sāttvika-vṛddhi-śraddhā (*page 238). Then he should perform *kuśandikā* rites (page 87), up to the end of *virupākṣa-japa*, establishing the fire named '***Tejaḥ***'.

The *brahmacārī* should sit on his right hand side.

The *ācārya* should throw ghee-soaked wood of *prādeśa* length into the fire without *mantra* and perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

Then he should offer ghee into the fire five times saying each of the following *mantras:*

oṁ ananta vratapate vrataṁ acāriṣaṁ
tat te prabravīmi tad aśakaṁ tena arātsaṁ /
idam ahaṁ anṛtāt satyaṁ upāgāṁ // 1 //

svāhā – idam anantāya idaṁ na mama //

"O Ananta, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth." (Sāma-mantra-brāhmaṇa 1.6.12)

oṁ vāsudeva vratapate vratam̐ acāriṣam̐
tat te prabravīmi tad aśakam̐ tena arātsam̐ /
idam aham̐ anṛtāt satyam̐ upāgām̐ // 2 //

svāhā – idam̐ vāsudevāya idam̐ na mama //

> "O Vāsudeva, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth." (Sāma-mantra-brāhmaṇa 1.6.12)

oṁ catur-bhuja vratapate vratam̐ acāriṣam̐
tat te prabravīmi tat aśakam̐ tena arātsam̐ /
idam aham̐ anṛtāt satyam̐ upāgām̐ // 3 //

svāhā – idam̐ catur-bhujāya idam̐ na mama //

> "O Catur-bhuja, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth." (Sāma-mantra-brāhmaṇa 1.6.12)

oṁ sarveśvara vratapate vratam̐ acāriṣam̐
tat te prabravīmi tad aśakam̐ tena arātsam̐ /
idam aham̐ anṛtāt satyam̐ upāgām̐ // 4 //

svāhā – idam̐ sarveśvarāya idam̐ na mama //

> "O Sarveśvara, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth." (Sāma-mantra-brāhmaṇa 1.6.12)

oṁ acyuta vratapate vratam̐ acāriṣam̐
tat te prabravīmi tad aśakam̐ tena arātsam̐ /
idam aham̐ anṛtāt satyam̐ upāgām̐ // 5 //

svāhā – idam acyutāya idam̐ na mama //

> "O Acyuta, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth." (Sāma-mantra-brāhmaṇa 1.6.12)

The *ācārya* should sit facing North on *kuśa* with tips facing North. The *brahmacārī* should sit in the North West, facing East, on *kuśa* with tips facing North. Then the *brahmacārī* should take a pot of hot and cold water mixed together which also contains rice, barley, *urad-dahl*, *mung-dahl*, *sarvauṣadhi*, herbs and *candana*.

The *brahmacārī* should fill his hands with this mixture and pour it on the ground saying:

oṁ ye apsv antar nārāyaṇā-'nantādayaḥ praviṣṭā
gohya upagohyo mayūko manohāḥ /
khalo virūjas tanūdūṣir īndriya hā
ati tān agnīn sṛjāmi //

> "In this water Nārāyaṇa, Ananta and others have entered. I reject the inauspicious fires which cover, which conceal, which contaminate, which cause pain, and bring destruction o the mind, body and senses." (Sāma-mantra-brāhmaṇa.1.7.1)

The student should take water again and pour on the ground saying:

oṁ yad apāṁ ghoraṁ yad apāṁ krūraṁ
yad apāṁ aśāntam ati tat sṛjāmi //

> "I abandon what is terrible, cruel and violent in this water." (Sāma-mantra-brāhmaṇa 1.7.2)

Directed by the *ācārya*, the student should sprinkle some of the water on himself saying:

oṁ varāha tvām iha bhava /
tenāhaṁ ātmānaṁ abhiṣiñcāmi //

> "Be present here, Varāha. I sprinkle myself with this water." (Sāma-mantra-brāhmaṇa 1.7.3)

Directed by the *ācārya*, the student should fill his hands with water and sprinkle himself again saying:

oṁ yaśase tejase brahma-varcasāya balāya
indriyāya vīryāya annādyāya
rāyas-poṣāya tviṣṭyai apacittyai //

> "This is for fame, for energy, for knowledge, for strength, for the senses, for courage, for sustenance, for wealth and prosperity, for brilliance and respect." (Sāma-mantra-brāhmaṇa 1.7.4)

He should sprinkle himself with water again saying:

oṁ yena kṛṣṇa yaśogānam yena śayyā yenāsanaṁù /
yenopānad yena chatraṁ vyajanaṁ sūtraṁ vasanaṁ /
yad yat sevā yaśas te sarvaṁ tena māṁ abhiṣiñca tvam //

> "Bathe me with those things which attain fame by serving you - songs of praise, your bed, seat, shoes, umbrella, fan, sacred thread and cloth." (Sāma-mantra-brāhmaṇa 1.7.5)

The student should sprinkle himself with water once more without *mantra*.

While standing, facing East, looking at the Deity of Viṣṇu, he should praise the Deity saying:

oṁ nārāyaṇo virājan bhrājabhṛṣṇur indro marudbhir asthāt /
prātar yāvabhiḥ pārṣadair / daśasanir asi daśasaniṁ
mā kuru ā tvā viśāmy ā mā viśa //

> "Nārāyaṇa, shining with all pervading light, the King of all forces of nature, stands with the months—His associates—in the morning. You are the bestower of ten gifts. Make me the giver of ten gifts. I go towards You. Please come towards me." (Sāma-mantra-brāhmaṇa 1.7.6)

oṁ nārāyaṇah virājan bhrājabhṛṣṇur indro marudbhiḥ asthāt /
divā yāvabhir āvaraṇaiḥ / śatasanir asi śatasaniṁ
mā kuru ā tvā viśāmy ā mā viśa //

> "Nārāyaṇa, shining with all pervading light, the King of all forces of nature, stands with the months—His followers—in the daytime. You are the bestower of a hundred gifts. Make me the giver of a hundred gifts. I go towards You. Please come towards me."

oṁ nārāyaṇo virājan bhrājabhṛṣṇur
indro marudbhir asthāt /
sāyam yāvabhiḥ sakhibhiḥ /
sahasrasanir asi sahasrasaniṁ
mā kuru ā tvā viśāmy ā mā viśa //

“Nārāyaṇa, the Supreme Lord, shining with all pervading light, stands with the forces of nature, stands with the months—His friends—in the evening. You are the bestower of a thousand gifts. Make such a bestower of me. I am attempting to approach You. Please come towards me.”

oṁ eko devaḥ sarvabhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā /
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca //

“You are the Supreme Lord, in the heart of all living entities. You are the all-pervading guide of all souls, the controller of all activities, the Lord of all living entities. You are the witness, the destroyer, the complete whole, transcendental to material nature.” (Śvetāśvatara-upaniṣad 6.11; Śrī-gopāla-tāpanī-upaniṣad 2)

oṁ nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān /
taṁ pīṭhagaṁ ye 'nubhajanti dhīrāḥ
teṣāṁ sukhaṁ śāśvataṁ netareṣām //

oṁ namo namas tubhyaṁ nārāyaṇāya //

“Only the wise men who surrender unto the Eternal of all eternals, the Consciousness of all consciousnesses, the Lord who fulfills the desires of all living entities, who is situated in His own abode, attain eternal bliss. I pay obeisances again and again to Nārāyaṇa.” (Śvetāśvatara-Upaniṣad 6.13)

The student should take off his *kuśa* belt by lowering it to his feet, while saying:

oṁ ud uttamaṁ varuṇa pāśaṁ asmad
avādhamaṁ vi madhyamagṁ̐ śrathāya
ato viṣṇo tava vrate vayam
anāgasaḥ śriyai devyai syāma //

“Slip the noose of Varuṇa, the impediments in life, from the upper part of my body, from the lower part of my body and from the middle. Then let us, free from sin, be fixed in performing service to You, for the welfare of all.” (Ṛg-veda 1.24.15; Śukla-yajur-veda 12.12; Sāma-mantra-brāhmaṇa 1.7.10)

The *ācārya* should throw the student’s *upanayanam-daṇḍa* into the fire.

The *ācārya* should perform *vyasta-samasta-mahāvyāhṛti-homa:*

oṁ bhūḥ svāhā – idaṁ viṣṇave idaṁ na mama
oṁ bhuvaḥ svāhā – idam acyutāya idaṁ na mama
oṁ svaḥ svāhā – idaṁ nārāyaṇāya idaṁ na mama idaṁ na mama
oṁ bhūr bhuvaḥ svaḥ svāhā – idam anantāya idaṁ na mama

He should then throw ghee-soaked wood of *prādeśa* length into the fire silently.

He should now perform all the rites of *udīcya-karma* (page 127), beginning with *śāṭyāyana-homa,* up to the end of *vāmadevya-gāṇam.*[1]

The *brahmacārī* should feed the assembled Vaiṣṇavas, then he should take a meal himself.

Shaving his head and face, cutting his nails, he should then bathe, put on two pieces of new cloth and ornaments.

He should put on two new *yajñopavītas (*two sets of three strings), saying:

oṁ yajñopavītaṁ asi yajñasya tvā
yajñopavītenopanahyāmi //

> "You are the sacred thread for sacrifice. I tie you with this thread for the purpose of performing sacrifices." (Sāma-mantra-brāhmaṇa 1.6.29; Śāṅkāyaṇa-gṛhya-sūtra 2.2.3; Pāraskara-gṛhya-sūtra 2.2.10)

He should put on a garland saying;

oṁ śrīr asi mayi bhāgavatī ramasva //

> "You are prosperity. Establish that in me." (Sāma-mantra-brāhmaṇa 1.7.11)

He should put on shoes, saying:

oṁ netryau stho, nayata mām //

> "You are my eyes. Please lead me to the Supreme Lord." (Sāma-mantra-brāhmaṇa 1.7.12)

He should receive a bamboo *daṇḍa* of his own height saying:

nārāyaṇas tvaṁ vihito, gandharvo 'si, upa mā ava //

> "You are made by Nārāyaṇa. You are the revealer of truth. Please be favorable to me." (Sāma-mantra-brāhmaṇa 1.7.13)

He should place his deerskin and old *yajñopavīta* on the *daṇḍa*.

He should go and look at the *ācārya*, saying:

oṁ yakṣam iva cakṣusaḥ priyo vo bhūyāsam //

> "Let me be graced by you, by your glance upon me." (Sāma-mantra-brāhmaṇa 1.7.14)

He should sit beside the *ācārya* and place the fingers of his right hand in front of his mouth, so that the breath touches his hand. He should say:

oṁ oṣṭhāpidhānā nakulī danta parimitaḥ pari /
jihve mā vihvalo-vācaṁ cāru mādyeha vādaya //

> "O tongue, covered by fickle lips and surrounded by teeth, do not stray, speak sweet words for me here today." (Sāma-mantra-brāhmaṇa 1.7.15)

The *ācārya* should worship the graduate by washing his feet etc.

The graduate should approach a cart yoked with two cows. He should touch the two poles which fix the yoke to the cart and mount the car, saying the three lines of the verse:

oṁ vanaspate vīḍvaṅgo hi bhūyāḥ
asmat-sakhā prataraṇaḥ suvīraḥ /
gobhiḥ sannadho 'si vīḍayasva //

> "O Lord of the forest, be steady. O friend to us, yoked to the cows, full of strength, you lead us to the Lord. Impart strength to us." (Sāma-mantra-brāhmaṇa 1.7.16; Ṛg-veda 6.47.26; Śukla-yajur-veda 29.52)

He should sit on the cart saying the last line of the verse:

oṁ āsthātā te jayatu jetvāni //

> "May he who has mounted you (the cart) conquer the enemies." (Sāma-mantra-brāhmaṇa 1.7.17)

Driving the cart to the East or North he should go some distance, then turn to the right and return towards the *ācārya*.

The *ācārya* should worship him again with footwash etc.

The father (of the graduate) should offer the *ācārya* and Vaiṣṇava *brāhmaṇas dakṣiṇā*. Everyone should be fed. To allay any offenses, the participants should perform *kṛṣṇa-nāma-japa* and pay obeisances to Kṛṣṇa and the Vaiṣṇavas.

This is the *samāvartana* rite.

Thus ends the book *Sat-kriyā-sāra-dīpikā*.

Saṁskāra-dīpikā

By

Śrīla Gopāla Bhaṭṭa Gosvāmī

Preface

Śrīla Gopāl Bhaṭṭa Goswāmī has written the '*Sat-kriyā-sāra-dīpikā*' as a manual for performing the *saṁskāras* of the *gṛhastha* Vaiṣṇava. In *Saṁskāra-dīpikā* he is presenting a manual for the Vaiṣṇava who is about to renounce his home and enter the *bhikṣu-āśrama*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that since the time of Lord Caitanya the devotees on the path of renunciation have been following this manual.

Bhānu Svāmī

Introduction

All men have a right to enter the *gṛhastha āśrama*, but only the three upper *varṇas (vaiśya, kṣatriya* and *brāhmaṇa*) have a right to the other three *āśramas (brahmacārī, vānaprastha* and *sannyāsa*).

According to the rules of *varṇāśrama*, for women, *śūdras* and *dvija-bandhus* these *āśramas* are forbidden. The *śūdra* is a person without *saṁskāra* or purification, and his characteristic is lamentation (*sucana*). Lamentation is due to ignorance, which is part of his nature. How is it possible that such a person can become a *brahmacārī*, or take to any of the activities requiring higher spiritual interest? This is the scriptural statement.

However, though the *Purāṇas* place restrictions in this way, the knowers of truth can understand that this stricture applies to non-Vaiṣṇavas. The restrictions apply to a person born in a *śūdra* family who is not a Vaiṣṇava, and does not apply to a person who, though born in a *śūdra* family, happens by the grace of the Lord to take to the path of pure devotion. If a person, through association, takes on the qualities of a *brāhmaṇa*, he can no longer be considered a *śūdra*. Thus it is stated in scripture : '*na śūdra bhagavad bhakta*' (the devotee of the Lord cannot be considered a *śūdra*). This is illustrated by the story of Satyakāma Jabala in the *Upaniṣads*. The *saṁskāras* given in the '*Sat-kriyā-sāra-dīpikā*' are meant to raise a person to the level of *sannyāsī*, a pure devotee of the Lord. When any person, whether he be *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* or less by family birth, attains actual qualification for *sannyāsa* through the practice of devotional service, he may take the *sannyāsa-āśrama*. But until that qualification appears, he should remain a *gṛhastha* Vaiṣṇava.

Vaiṣṇavas are of two kinds, ordinary and *Sampradāyika* (belonging to a bona fide *sampradāya*). The ordinary (or *tantrika*) Vaiṣṇavas are those who have not taken initiation from a *guru* in a bona fide *paramparā*-system. *Sampradāyika* (or Vedic) Vaiṣṇavas are those who have taken shelter of a bona fide *guru paramparā*. The *Sampradāyika* Vaiṣṇavas are divided into two types: householders and renunciates. Those who take *pañca-saṁskāra* (five *saṁskāras*) are qualified as Vaiṣṇavas householders, whereas those who take ten *saṁskāras* are qualified as *sannyāsīs. Sannyāsīs* are of two types also: *brahma-sannyāsīs* and *viṣṇu-sannyāsīs*. The *brahma-sannyāsīs* take up the *māyāvāda* philosophy and take one among ten different names. The *viṣṇu-sannyāsīs* are those who follow the path of devotional service to Viṣṇu or Kṛṣṇa.

A *brāhmaṇa* is respected as the very body of the Lord because he practices *sad-dharma*. However when he can give up the material identification of his position as a *brāhmaṇa* and practices *sad-dharma*, he is called a Vaiṣṇava. Whereas the *brāhmaṇa* is the body of the Lord, the Vaiṣṇava is considered to be the very *ātma* or soul of the Lord. One who gives up the markings of *varṇa* becomes a *sannyāsī*, and when that *sannyāsī* gives up the markings of *āśrama*, he is an *avadhūta paramahaṁsa*. He is most glorified of all, because of his unsurpassed unalloyed devotion to Kṛṣṇa.

oṁ yathā kāñcaṇatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ /
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām //

> "As bell metal may be turned into gold by the process of alchemy, a man (of whatever *varṇa* or *āśrama*) may achieve the status of *dvija* or twice born by the process of *Pañcarātrika dīkṣā*."

oṁ antyajā api tad rāṣṭre śaṅkha-cakrādi-dhāriṇaḥ /
saṁprāpya vaiṣṇavīṁ dīkṣāṁ dīkṣitaiva saṁbabhuḥ //

> "Thus, if even an outcaste, by the process of *bhakti*, becomes qualified to the point of taking initiation, he attains a position equal to the *brāhmaṇa*."

A person is qualified as a *brāhmaṇa* by taking into consideration three factors: *tapasya* (austerity), *śruti* (knowledge of the Vedas), and *yoni* (birth in a *brāhmaṇa* family). One with these three qualifications may be considered as the *guru* for the four *varṇas*. Upon taking Vaiṣṇava *dīkṣā*, one attains a second birth, and when he attains a taste for renouncing household life he becomes qualified for *sannyāsa*. And even if one is not born in a *brāhmaṇa* family, but has the nature of a *brāhmaṇa*, he must be considered a *brāhmaṇa* in the highest sense, for in Kali-yuga the qualification of *yoni* or birth in a *brāhmaṇa* family does not apply. The main considerations for status as a *brāhmaṇa* are therefore *tapas* and *śruti*. This is confirmed by *Mahābhārata, Śrīmad-bhāgavatam, Manu, Jabala-upaniṣad* and *Vraja-sūcika-upaniṣad*. If one born in a *śūdra* family attains pure devotion, he is the dearest to the Lord, whereas anyone among the *varṇas* and

*āśrama*s, who does not attain devotion to the Lord, is considered a *śūdra*.

oṁ api cet sudurācāro bhajate mām ananya-bhāk /
sādhur eva sa mantavyaḥ samyag-vyavasito hi saḥ //

> "A person of the lowest conduct, who takes to My worship must be considered saintly. He is rightly situated." (*Bhagavad-gītā* 9.30)

oṁ mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa yonayaḥ /
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim //

> "Even sinful persons, women, *vaiśyas* and *śūdrās*, if they take shelter of me, go to the supreme abode." (*Bhagavad-gītā* 9.32)

The example of this is Vidura, who, though considered a *śūdrā* by his birth, entered the *avadhūta-āśrama*.

oṁ aho bata śvapaco 'to garīyān
yaj jihvāgre vartate nāma tubhyam /
tepus tapas te juhuvuḥ sasnur āryā
brahmānucur nāma gṛnanti ye te //

> "The outcaste who chants your name is most exhalted. He has performed all austerities, all sacrifices, and studied all the Vedas." (*Śrīmad-bhāgavatam* 3.31.7)

oṁ smartavyaḥ satatam viṣṇur vismartavyo na jātucit /
sarve vidhi niṣedhāḥ syur etayor eva kiṅkarāḥ //

> "The sum and substance of all rules and regulations is to always remember and never forget Viṣṇu." (Padma-purāṇa)

Here one should understand the intention of scripture. One may take the external meaning (*varṇāśrama*) or the internal meaning (*kṛṣṇa bhakti*). Those who are incapable of anything else must follow the external rules of *varṇāśrama* including charity, *vrata, homa*, etc, and gradually they attain the qualification for taking the internal meaning and following the path of *bhakti*. At that time the necessity of following all the external rules decreases. The essential purport of the scriptures is that everyone should always remember Viṣṇu and never forget him. One who realizes and follows this precept is the knower of all scripture. He is truly qualified as *brāhmaṇa*, *sannyāsī* or *paramahaṁsa avadhūta*.

Thus the principle of taking *sannyāsa* may be stated as follows: taking *dīkṣā* according to the *Pañcarātrika* injunctions from a bona fide *guru*, a person attains the status of *dvija* or twice-born, and as a result of practice as a householder one attains detachment and qualification for *viṣṇu-sannyāsa* and *acyuta-gotra*. When one can give up the marks of the *sannyāsa āśrama* one attains the status of *paramahaṁsa*. In the same way that a qualified female Vaiṣṇava is allowed to worship the *śālagrāma śīla*, so a qualified female Vaiṣṇava may also take up two pieces of cloth as a *brahmacārī* or renunciate.

Examples of *sannyāsa* in Lord Caitanya's *sampradāya* are Svarūpa Dāmodara, who gave up his thread and *śikhā* and donned *kaupīna*, thus attaining his natural position (*svarūpa*) as *sannyāsī*: Mādhavī Devī, a woman who took to the renounced order; and Ragunātha dās (*kāyastha* class), who was given *kaupīna* by Nityānanda Prabhu Himself.

Śrī Caitanya himself stated the principle of *sannyāsa* when he quoted a verse from *Śrīmad-bhāgavatam* after taking *sannyāsas.*

oṁ etāṁ sa asthāya parātma-niṣṭhām
upāsitāṁ pūrvatair maharṣibhiḥ /
ahaṁ tariṣyāmi duranta pāraṁ
tamo mukundāṅghri niṣevayaiva //

jñāna niṣṭho virakto vā mad bhakto vā 'napekṣakaḥ /
saliṅgān āśramāṁs tyaktvā cared avidhi-gocaraḥ //

> "I take shelter of ideal method for concentrating on the Supreme Lord, the *sannyāsa-āśrama*, which has been respected as such by all the ancient sages, and by which I can perfect service to the lotus feet of Śrī Kṛṣṇa. In this way I shall cross over the ocean of material existence." (*Śrīmad-bhāgavatam* 11.23.58)

> "Whether one is fixed in knowledge or devotion, one should come to the stage of giving up all signs of *āśrama*, and one should perform activities transcendental to all rules."

The word '*etām*' in the *śloka* refers to the markings of external *sannyāsa*, e.g. *kaupīna*, cloth, etc., which are characteristic of both the *brahman-* and *viṣṇu-sannyāsī*. Udāyana Ācārya has criticized Śaṅkarācārya for giving up the *śikhā* and thread but taking on the markings of a *sannyāsī* as a further designation.

When the Vaiṣṇava takes on the external signs of *sannyāsa* one should understand that this is for teaching the general populace the necessity of renunciation in accordance to the scripture. The sum and substance however is worship of the Supreme Lord without material hankerings by any and all means — either by adopting the markings of *āśrama* or giving up all material designation of *varṇāśrama*.

The system of taking *sannyāsa* is consistent with tradition and scriptural injunctions. In the Rāmānuja Sampradāya, first the place is prepared and the candidate is shaved and dressed. *Viṣṇu-homa* is performed, the previous *ācārya*s are worshiped and the five Vaiṣṇava *saṁskāras* are enacted on the candidate. Then the Vedic *saṁskāras* are performed up to and including *upanayanam* (giving the *gāyatrī-mantra*). Having given the particular *mantras* of the *sampradāya*, the person then performs worship of the *guru-paramparā* and *śālagrāma*. Then qualified candidate for *sannyāsa* is given the dress, bag, covering and *mantra* of the *sannyāsa-āśrama*.

In the *Gauḍīya sampradāya* the system is similar. After purifying the place (house or temple), *Viṣṇu-homa* and worship of the *ācārya-sampradāya* should be performed using five articles of worship. Then the qualified candidate may be given *Vaiṣṇava-dīkṣā.* Or, alternatively one may simply establish *āsanas* and worship the *ācārya*s and Caitanya Mahāprabhu and his associates, and then give *dīkṣā*. Or one may simply worship the Pañca Tattva with five *upacāras* and then give *dīkṣā*.

Method of worship
(of *paramparā* and others)

Firstly one should worship the spiritual master with five or more *upacāras*, mentioning the *upacāra*, then '*oṁ*', followed by the *ācārya* in the dative case, followed by '*namaḥ*'.

e.g.
eṣa gandhaḥ
oṁ śrī gurave namaḥ
oṁ śrī madhvācāryāya namaḥ

In this way one should proceed to the worship of Kṛṣṇa.

Five *upacāras* are:
eṣa gandhaḥ
etāni puṣpāṇi
eṣa dhūpaḥ
eṣa dīpaḥ
idaṁ naivedyam

Then the qualified candidate should be initiated with the five *saṁskāras*: the person should be shaved and bathed, dressed, and decorated with vertical *tilaka (ūrdhva-pundra*); *gopī-candana* stamps of conch, *cakra* etc. should decorate his body (*mudrā*); he should then be given a name of Viṣṇu or Kṛṣṇa (*nāma-kāraṇa*); and then the particular *kṛṣṇa-mantra* that the *guru* chooses should be given (*mantra-dāna*). By this process of *Pañcarātrika-dīkṣā* the person attains second birth (*dvija*). Then after having received all the Vedic *saṁskāras* ending with *upanayanam*, the person should undergo the *sannyāsa-saṁskāra*.

The idea here is that when a person is internally qualified he is given *Pañcarātrika-dīkṣā* consisting of five *saṁskāras*, by which he is formally recognized as a Vaiṣṇava. He is considered qualified as a *dvija*, or twice-born, regardless of his background, and may therefore also accept the external signs of that by taking *upanayanam*, the Vedic *saṁskāra* signifying spiritual initiation as a *dvija*. If a person has both internal and external qualification as a *brāhmaṇa*, and exhibits the qualities necessary for the *sannyāsa-āśrama*, he may then adopt that *āśrama* in accordance with the scriptural rules.

Suitable time for taking sannyāsa:

yad ahar eva virajet tad ahar eva pravrajet //

"When one becomes detached from material desires one should give up household life and become a *sannyāsī*."

He should pray to a *sannyāsī guru*:

bho guro sampradāya
sādhya-sādhanānuṣṭhāna-prajñā, asmin bhārate
saṁsārān mām trāhi, sannyāsaṁ dehi //

"O spiritual master, most knowledgeable in the process and goal of perfecting human life according to the bone fide *sampradāya*, please deliver me from the material ocean by granting me the order of

sannyāsa."

A *gṛhastha* cannot bestow a person *sannyāsa*, since a householder has no experience of the renounced life, its methods, goals and *saṁskāra* rites. Both the qualification of the *guru* and disciple must be examined before granting *sannyāsa*.

The Vaiṣṇava saṁskāras:

The ten *saṁskāras* are as follows:

1) *muṇḍana* - shaving
2) *tīrtha-snāna* - bathing in a holy river
3) *tilaka-dhāraṇa* - putting on *tilaka**
4) *mudrā-dhāraṇa* - placing the symbols of the Lord on the body*
5) *kaupīna-śuddhi* - purification of the *kaupīna*
6) *kaupīna-prāṇapratiṣṭhā* - calling deities into the *kaupīna*
7) *nāma-karaṇa* - taking a name of the Lord Viṣṇu*
8) *viṣṇu-mantra-dhāraṇa* - to receive a Vaiṣṇava *mantra**
9) *acyuta-gotra-grahaṇa* - taking *acyuta-gotra*
10) *śālagrāma-arcana* - worship of *śālagrāma-śilā**

If a person has already been initiated as a Vaiṣṇava with *pañca-saṁskāra* (the *saṁskāras* marked *) then the *guru* will perform the remaining five:

1) *muṇḍana*
2) *tīrtha-snāna*
3) *kaupīna-śuddhi*
4) *kaupīna-prāṇapratiṣṭhā*
5) *acyuta-gotra-grahaṇa*

In addition *viṣṇu-homa* and *arcana (yaga*) may also be performed in this case.

The *saṁskāras* are now described.

1) Muṇḍana:

The candidate should approach a barber and pray to him:

mastakaṁ muṇḍaya muṇḍin śikhāṁ saṁsthāpya yatnataḥ /
śraddhā me kṛṣṇa caitanya-pādābje vikrayaḥ sthiraḥ //

mātṛ-pitṛ-samāḥ sarve bāndhavā me hitaiṣiṇaḥ /
aśīḥ kuruta tat-pāde bhaktiḥ syād bhava-kṛntanī //

śrī caitanya dayāsindho bhaktānugraha kāraka /
dāso bhavāmi gṛhnātu patitaṁ māṁ samuddhara //

"O barber, please shave my head leaving a *śikhā*. I have faith that I will attain steadiness at the lotus feet of Lord Caitanya. May my well-wishers and friends who are like my mother and mother to me, bless me. May I gain pure *bhakti* to the lotus feet of Śrī Caitanya, which will destroy all my material

attachments. O Lord Caitanya, ocean of mercy, most merciful to the devotees, I am Your servant, please accept me. Please deliver this most fallen soul.”

2) Tīrtha-snāna:

The *guru* should instruct the candidate how to perform *ācamana, kara-nyāsa, aṅga-nyāsa, prāṇāyāma* and *snāna*, after the candidate has shaved.

Ācamana:

oṁ keśavāya namaḥ (sip water from brahma tīrtha of right hand)
oṁ nārāyaṇāya namaḥ (sip water from brahma tīrtha of right hand)
oṁ mādhavāya namaḥ (sip water from brahma tīrtha of right hand)

oṁ govindāya namaḥ (sprinkle water on right hand)
oṁ viṣṇave namaḥ (sprinkle water on left hand)
oṁ madhusudanāya namaḥ (wipe right hand)
oṁ trivikramāya namaḥ (wipe left hand)

oṁ vāmanāya namaḥ (wipe above upper lip with base of thumb)
oṁ śrīdharāya namaḥ (wipe below lower lip with base of thumb)

oṁ hṛṣikeśāya namaḥ (sprinkle water on both hands)
oṁ padmanābhāya namaḥ (sprinkle water on feet)
oṁ dāmodarāya namaḥ (sprinkle water on head)

oṁ vāsudevāya namaḥ (touch upper and lower lips with tips of fingers)

oṁ saṅkarṣanāya namaḥ (touch right nostril with thumb and forefinger)
oṁ pradyumnāya namaḥ (touch left nostril with thumb and forefinger)

oṁ aniruddhāya namaḥ (touch right eye with thumb and ring finger)
oṁ puruṣottamāya namaḥ (touch left eye with thumb and forefinger)

oṁ adhokṣajāya namaḥ (touch right ear with thumb and forefinger)
oṁ nṛsiṁhāya namaḥ (touch left ear with thumb and forefinger)

oṁ acyutāya namaḥ (touch navel with thumb and little finger)
oṁ janārdanāya namaḥ (touch heart with palm of hand)
oṁ upendrāya namaḥ (touch head with all fingers)

oṁ haraye namaḥ (touch right arm with tips of fingers)
oṁ kṛṣṇāya namaḥ (touch left arm with tips of fingers)

Kara-nyāsa:

klīṁ kṛṣṇāya — aṅguṣṭhābhyāṁ namaḥ
(touch thumbs with forefingers of both hands)
govindāya — tarjanībhyāṁ svāhā
(touch forefingers with thumbs)
gopījana — madhyamābhyāṁ vaṣaṭ
(touch middle fingers with thumbs)
vallabhāya — anāmikābhyāṁ huṁ
(touch ring fingers with thumbs)
svāhā — kaniṣṭhābhyām phaṭ

(touch little fingers with thumbs)

Aṅga-nyāsa:

klīṁ — hṛdayāya namaḥ (touch heart)
kṛṣṇāya — śiraṣe svāhā (touch head)
govindāya — śikhāyai vaṣaṭ (touch śikhā)
gopījana — kavacāya huṁ (touch arms)
vallabhāya — netrābhyāṁ vauṣaṭ (touch eyes)
svāhā — astrāya phaṭ (cakra mudrā)

Prāṇāyāma:

oṁ kāma bījasya prajāpati ṛṣiḥ /
daivī-gāyatrī chandhaḥ /
śrī-kṛṣṇa-caitanyo devatā /
ka-kāro bījaṁ /
la-kāra kīlakaṁ /
i-kārah śaktiḥ /
prāṇāyāme viniyogaḥ //

oṁ kāma-bījāya namaḥ
prajāpatyṛṣaye namaḥ (touch head)
daivī-gāyatrī-chandase namaḥ (touch śikhā)
śrī-kṛṣṇa-caitanya-devatāyai namaḥ (touch face)
ka-kāra-bījātmane namaḥ (touch heart)
la-kāra-kīlakātmane namaḥ (touch right nipple)
i-kāra-śaktayātmane namaḥ (touch left nipple)
prāṇāyāma-viniyogāya namaḥ (touch heart)

Chanting the *kāma-bīja* sixteen times one should inhale; chanting the *kāma-bījā* sixty-four times one should hold the breath; chanting the *kāma-bījā* thirty-two times one should exhale.

Counting in this manner, one should begin by inhaling through the left nostril, blocking the right nostril, holding the breath, and then exhaling through the right nostril, blocking the left nostril. Then one should inhale through the right nostril, hold the breath, and exhale through the left nostril, using the same count. According to some this should be repeated three times.

After bathing one should dress and put on *tilaka*.

3) Tilaka-dhāraṇa:

oṁ keśavāya namaḥ (on forehead)
oṁ nārāyaṇāya namaḥ (on belly)
oṁ mādhavāya namaḥ (on heart)
oṁ govindāya namaḥ (on throat)
oṁ viṣṇave namaḥ (on right side)
oṁ madhusūdanāya namaḥ (on right arm)
oṁ trivikramāya namaḥ (on right shoulder)
oṁ vāmanāya namaḥ (on left side)
oṁ śrīdharāya namaḥ (on left arm)
oṁ hṛṣīkeśāya namaḥ (on left shoulder)
oṁ padmanābhāya namaḥ (on back)
oṁ dāmodarāya namaḥ (at the waist)

oṁ vāsudevāya namaḥ (washing hands touch head)

or:
oṁ aṁ dhātṛ-sahitāya keśavāya namaḥ (on forehead)
oṁ āṁ aryamā-sahitāya nārāyaṇāya namaḥ (on belly)
oṁ iṁ mitra-sahitāya mādhavāya namaḥ (on chest)
oṁ īṁ varuṇa-sahitāya govindāya namaḥ (on throat)
oṁ uṁ aṁśu-sahitāya viṣṇave namaḥ (on right side)
oṁ ūṁ bhaga-sahitāya madhusūdanāya namaḥ (on right arm)
oṁ ṛṁ vivasvat-sahitāya trivikramāya namaḥ (on right shoulder)
oṁ ṝṁ indra-sahitāya vāmanāya namaḥ (on left side)
oṁ ḷṁ pūṣā-sahitāya śrīdharāya namaḥ (on left arm)
oṁ ḹṁ parjanya-sahitāya hṛṣīkeśāya namaḥ (on left shoulder)
oṁ eṁ tvaṣṭṛ-sahitāya padmanābhāya namaḥ (on back)
oṁ aiṁ viṣṇu-sahitāya dāmodarāya namaḥ (on waist)

oṁ kirīta-keyūra-hāra-makara-kuṇḍala
cakra-śaṅkha-gadā-padma-hasta
pītāmbaradhara śrīvatsāṅkita
vakṣaḥ-sthala-śrī-bhūmi sahita
svātma-jyotir dīptikarāya
sahasrāditya-tejase namo namaḥ //

> "I offer my humble obeisances unto Him who is powerful like thousands of suns; self-effulgent; on whose chest rests Bhūmi devī; who wears yellow garments; who is decorated by the symbol of Śrīvatsa; who holds in His hands a disc, conch, club and lotus flower; and whose body is decorated with helmet, armbands, pearl necklace and shark-shaped earrings."

Now sprinkle water on the head.

4) Mudrā-dhāraṇa:

One should apply stamps with the holy name by means of *gopī-candana* on the body. Some Vaiṣṇavas brand hot stamps on the body on the *śayana-dvādaśī-tithi*, but the worshippers of Kṛṣṇa usually apply cold stamps using *gopī-candana*. Śrī Caitanya has decided that this is more suitable for the people of Kali-yuga.

5) Kaupīna-śuddhi:

Kaupīna should be two pieces of cloth. The width should be equal to the distance between the two nipples and the length should be equal to the girth of the waist plus two fists. Or the length may be fourteen fists and the width one prādeśa.

The presiding deity of the kaupīna, which restrains one's desire and helps one cross over the ocean of material enjoyment is the consort of the Lord embodying shyness. It is also considered *pṛthivī*, earth. The presiding deity of the belt, which supports the kaupīna, is Ananta. The knot will be placed on the right side. According to some authorities, Brahmā, Viṣṇu, Śiva, Vāsukī, Pavana, Agni, Candra, Śukra and Bṛhaspati are situated in the kaupīna, while others say that only Brahmā, Viṣṇu and Śiva reside there. Viṣṇu is present in the knot and Brahmā and Śiva are at the sides. One's outer cloth, which should cover the kaupīna, is considered the consort or energy of Viṣṇu.

One should smear sandalwood over the kaupīna and belt and then purify them again by sprinkling

sandalwood paste and reciting the mantra:

oṁ gaṇgādi-sarva-tīrthāni yāni loka-gatāni tu /
kaupīnaṁ pariśudhyantu sarva-siddhi-karāṇi bhoḥ //

> "Let all the holy waters which are in this world, like Gaṅgā, purify the *kaupīna*, which are the cause of all perfections."

Along with the *kaupīna* there should be two pieces of cloth for covering the body, a blanket (*kantha*) for protection from the cold, sack, head cloth etc. and shoes. There should also be a *tridaṇḍa* of *palāśa*, bamboo and *bilva* poles, or three poles of one of the three types of trees. One should also have a water pot made of *tumbi* gourd, earth or wood. (Some manuals also include a water strainer made of cloth and an *āsana*.) They should all be purified along with the *kaupīna*.

oṁ asya kaupīna prāṇa-pratiṣṭhā mantrasya /
pulastya ṛṣiḥ /
gāyatrī chandaḥ /
sāvitrī devatā /
kāma bījam /
varāhī śaktih /
kaupīna-pratiṣṭhā-jape viniyogaḥ /

One should chant the following eighteen times over the items:

oṁ āṁ hrīṁ krauṁ hrīṁ
sarve prāṇāḥ sarvanīndriyāni ca
mamātmanā sukhaṁ pratitiṣṭhantu – svāhā //

> "May all the life airs, together with all the senses, become happily established by me."

One should worship the *kaupīna* (and other items) with sandalwood and flowers:

oṁ āṁ krauṁ hrīṁ susiddhāya kaupīnāya
(or the name of another item being worshipped)
etad gandha-puṣpādikaṁ namo 'stu – svāhā //

One should chant the *mantra* following the *viniyoga* ten times over the *kaupīna* etc.

oṁ kaupīna śuddhi mantrasya /
brahmā ṛṣiḥ /
anuṣṭup chandaḥ /
haṁso devatā /
brahmā bījam /
vaiṣṇavī śaktiḥ /
kaupīna-śuddhi-vidhānārtham-jape viniyogaḥ /

oṁ kaupīnādhiṣṭhātṛ-lajjā-'nantarūpāya namaḥ //

> "I offer my obeisances to the presiding personality of the *kaupīna,* Anantadeva, in His form of shyness."

One should worship the *kaupīna* etc. with sandalwood and flowers:

oṁ ete gandha puṣpe
oṁ kaupīnādhiṣṭhātṛ-lajjā-'nanta-rūpāya namaḥ

6) Kaupīna-prāṇapratiṣṭhā:

oṁ kaupīnādhiṣṭhātṛ devate ihāvāha ihāvāha
iha sannidhehi iha sannidhehi
iha avaruntsva iha avaruntsva
iha kaupīne 'dhiṣṭhānaṁ kuru svāhā

Qualification for the *Kaupīna:*

One qualified to wear a *kaupīna* should be free from the six forces of hunger, thirst, lamentation, illusion, old age and death; free from pride, violence and lust; filled with friendliness and mercy; initiated with *viṣṇu-mantra*; sense controlled and skillful at practicing devotional service. One who is qualified may possess the qualities naturally (*vidvat-sannyāsī*) or may attain the qualities through initiation and the process of regulated devotional service (*vivatsa-sannyāsī*).

Those who are proud, duplicitous, aggressive, and devoid of devotion, cannot be given the *kaupīna*. If that is done, the *guru's* own spiritual position will be devastated.

As a person of bad qualities should be rejected for *sannyāsa*, so a *kaupīna* of bad quality should be rejected. Ugly, stained or dirty cloth, sewn cloth and fancy cloth for exterior covering are to be rejected. The cloth should be dyed reddish.

Śiva received the *kaupīna* made by Brahmā from Ananta. Nārada Muni received it and became a great *yogī*. In this way *ṛṣis* such as Śaunaka received it, and finally Keśava Bhārati. Gaurasundara received it from Keśava Bhārati, and He gave it to his devotees. Receiving the *kaupīna* in this way one can certainly also become a great *yogī*.

Thinking of the *kaupīna* in this way the candidate should pray:

oṁ māyā-taraṅge saṁsāre patitaṁ māṁ samuddhara /
kaupīnaṁ dehi śuddhyarthaṁ bhava-tāpa nivāraṇam /
kaupīna grahaṇenāhaṁ pūto 'smīty acirād iha //

> "Please deliver this fallen soul from the waves of the material world. Bestow upon me the *kaupīna* to purify me and extinguish the suffering of material existence. Receiving this *kaupīna* I shall very quickly become pure."

The candidate should beg the *guru*:

oṁ bho guro
bhikṣūpayogaṁ yoga-paṭṭādikaṁ māṁ grāhaya //

> "O spiritual master please give me the cloth and other items which are characteristic of a *sannyāsī*."

The *guru* should say:

oṁ yady evaṁ, tarhi praiṣa iti vāra-trayaṁ paṭhasva bhadra //

> "O fortunate one, if you so desire this, then say '*praiṣa*' (may the function commence) three times."

The candidate should say '*praiṣo* '*smi*' with his hands folded in prayer. The *guru* should then show the candidate how to worship *guru paramparā* up to Kṛṣṇa (*yaga*), if he has already received Vaiṣṇava *mantra*. Then he should make the candidate offer the cloth etc., previously purified, to the Deity, and then make him pray to the Deity to receive it. The cloth etc., should be touched by any *sannyāsīs* present, and then the candidate should be dressed in his new cloth.

7) Nāma-karaṇa:

If the candidate has not already had *Pañca-saṁskāra*, he should be given a name of the Lord with the word '*dāsa*' after it to signify his servitude to the Lord.

oṁ nityānanda-pāda-dvandvaṁ yeṣām hṛt-karṇikālaye /
teṣām dāsānudāso* '*ham prasīdantu sadaiva hi //

> "I am the servant of the servant of the devotees in whose hearts reside the lotus feet of Nityānanda Prabhu. May they be pleased with me always."

Some scholars say that this is the designation given to qualified *brāhmaṇas*. The root word is '*dasṛ*', which means to give in charity and accept in charity. One who is qualified to do so is titled '*dāsṛ*'. But the devotees of Kṛṣṇa take the designation because it is directed thus in the '*Sanat-kumāra-tantra*'. Actually all *jīvas* are constitutionally the servants of Kṛṣṇa, and by the process of devotional service anyone can revive that status. That is also the goal of taking *sannyāsa*.

8) Viṣṇu-mantra-dhāraṇa:

If the candidate has not had *pañca-saṁskāra* the qualified *guru*, knowledgeable of the rules of *sannyāsa*, should then give the candidate *Kṛṣṇa-mantra*, in the left ear.

The candidate should then receive the suitable *sannyāsa-mantra*.

The candidate should then repeat three times:

oṁ śrī-kṛṣṇa-toṣa-mātr ārtham gopī-bhāva-samanvitaṁ /
tad dharmaṁ samāśrito* '*haṁ //

> "I take complete shelter of *sannyāsa-dharma*, which means compete surrender to the Lord in the manner of the *gopīs*, for the sole purpose of pleasing Kṛṣṇa."

9) Acyuta-gotrā-svikāra:

Acceptance of *acyuta-gotrā* is characterized by the Vaiṣṇava marking such as *tilaka, tulasī* beads etc. According to the scriptural injunctions, at the perfection of *sannyāsa-dharma* a person should gives up all markings of *varṇa* and *āśrama* and wander about transcendental to all rules as a *paramahaṁsa*. But the *paramahaṁsa* does not give up the markings of the Vaiṣṇava (*tilaka, mālā* etc.) except in extraordinary circumstances. According to the scriptures, the neck beads of *tulasī* wood, *tilaka* and *mudrā* should always be worn, for they are the markings of the Vaiṣṇava, one who is the servant of the Lord. That designation is never given up.

One is also advised to wear during the daytime *pañca-mālā*, composed of *guñja, amalaki*, lotus seeds, *tulasī* wood and rope from Jagannātha's cart.

Acceptance of *acyuta-gotrā* means full surrender to the authority of the Lord, and is therefore particularly meant to signify the devotee of the Lord. Just as a girl gives up her previous *gotrā* and accepts her husband's *gotrā* on completion of the marriage ceremony, the *sannyāsī* should understand that he is giving up all material designations of family etc. and simply identifying himself as the servant of Kṛṣṇa, Acyuta, in Kṛṣṇa's family (*gotrā*).

The candidate should say:

oṁ acyuta-gotrāya svāhā //
oṁ acyuta-gotro 'haṁ asmi //

> "I am now a member of *acyuta-gotra*."

10) Śālagrāma-śilā-arcana:

This consists of *Śālagrāma-śilā-arcana*, worship of the *śālagrāma*. This is common to all the *āśrama*s, and is performed according to *pañcarātrik* rules.

He should then go and beg from three, five or seven houses, saying:

oṁ bho mātar bhāgavatī, bhikṣāṁ dehi //

> "O fortunate mother, please give me alms."

Whatever he has begged he should offer to the *guru*.

Antyeṣṭhi:

When the *sannyāsī* passes from this world the following *mantra* should be written on his body:

oṁ klīṁ śrīṁ hrīṁ śrīṁ
lavana-mṛd-yujī-bhuvi, śvabhre svāhā //

> "Let me pay my respects to the pit, to the earth composed of salt and dirt."

The body may be placed in *tīrtha* water or in a hole in the earth, which should be one step larger than the height of the person. If the body has been burnt, the ashes or bones should be taken to a holy *tīrtha* and there placed in earth.

This manual concerning *sannyāsa* as approved by the *ācārya*s has been compiled so that one may achieve the pure devotion to the Lord in the manner of the followers of Lord Caitanya.

Thus ends the book *Saṁskāra-dīpikā.*

Glossary

Agnikona – South-East corner.

Āhuti – oblation offered in the sacrificial fire.

Akṣata – unbroken rice grains mixed with turmeric, used in the *svasti-vācana.*

Aṅgula – finger's breadth; eight barley-corns (approx. ¾ of an inch).

Aratni – distance from the elbow to the tip of the little finger (aprox. 17 inches).

Bāhu – measurement of 36 *aṅgulas* (approx. 27 inches).

Caru – opulent, thick sweet-rice cooked with rice, milk, ghee, raisins, cashews, sugar, etc.; used as oblations in the *yajña*. Before offering, plenty of warm ghee should be poured on the top.

Carusthālī – earthen bowl for cooking *caru*.

Dakṣiṇā – donation offered by the *yajamāna* to the priests who perform the sacrifice.

Dūrvā – type of grass that is considered sacred and is praised throughout the *Vedas* and *Purāṇas* (panic grass, bent grass – *Panicum dactylon*).

Gorocana – pigment from a cow.

Hasta – distance from the elbow to the tip of the middle finger. It is equal to 24 *aṅgulas* (approx. 18 inches).

Īśānakona – North-East corner.

Khadira – wood from the jack-fruit tree used in Vedic ceremonies (*Terra japonica, Mimosa catechu* or *Acacia catechu*).

Kuṇḍa – see Appendix I (the *kuṇḍa*).

Kuśa – sacred grass used in Vedic ceremonies. The Purāṇas mention that *kuśa* is the bodily hair of *Yajña-varāha* (*Poa cynosuroides*).

Kuśandikā – opening rituals of a *yajña.*

Maṇḍapa – see Appendix I (the *maṇḍapa*)

Muṣṭi – four *aṇgulas,* the width of the fist (approx. 3 inches).

Palāśa – type of wood used in Vedic rituals (*Butea frondosa*).

Piñjali – is made of two *kuśa*-grass blades, one *prādeśa* length (9 inches), bound together by a third of the same length.

Prādeśa – measurement from the tip of the small finger to the tip of the thumb of the out-stretched palm. It is equal to twelve *aṅgulas* (approx. 9 inches).

Prokṣaṇa – *pañcarātrika* method of purifying objects by sprinkling with sanctified water.

Śamī – tree of whose leaves are used in the Vedic marriage ceremony (*Prosopis spicigera*).

Saṅkalpa – vow or determination to please the Lord by the performance of a ceremony.

Uḍumbara – fig tree (*Ficus glomerata*).

Udīcya-karma – closing rites of a *yajña.*

Viniyoga – when uttering any Vedic *mantra*, as a rule one should first identify it by the *ṛṣi* who preserved it, by the *chandaḥ* (meter), by the Deity being invoked in the *mantra*, and by the present application of the *mantra*. The purpose of this system is to guarantee that one understands the meaning, function, heritage and correct intonation of the *mantra.* Chanting of the *viniyoga* is optional during a ceremony; however, it will not be recited during the performance of *yajña* according to the *Nārāda-saṁhitā.*

Vīraṇa – fragrant grass used in the marriage ceremony (*Andropogon mricatum*).

Appendix I
Yajña-vidhi

Yajña and its origins

'*Yajña*' is the Vedic method of worshiping Viṣṇu by offerings of ghee, grains, spices, fruit, etc. into the sacred fire accompanied by the chanting of *mantras*. According to the *Amara-kośa*, the word '*yajña*' is derived from the Sanskrit root '*yaja*' - to worship. In the *Puruṣa-sūkta* (*Taittirīya-āraṇyaka* 3.12), we read that when the demigods, after being created by the Lord, desired to worship Him through the system of *yajña*. By their will and contemplation, they offered the Lord Himself as the first oblation for the creation of the universe; this was the first *yajña* ('*yat puruṣena haviṣā devā yajñam atanvata*') and from it emerged the first elements of life ('*tāni dharmāni prathamāny āsan*'). Furthermore, the *Purāṇas* describe how all *yajñas* have their basis in the Supreme Lord; '*yajña-varāhasya śarīram yajñatam āgat*', all varieties of *yajñas* emerged from the body of Yajña-varāha.

The Fire

Yajña involves the installation and worship of the fire-god, Agni. The first *mantra* of the *Ṛg-veda* addresses him as '*Hotā*' or 'the chief sacrificial priest'. It is his service to act as the mouth of Viṣṇu, the consuming agent, who carries the offerings to the Lord. It is described that the wood of the fire is Agnideva's ears, the smoke his nostrils, the small flames his eyes, the coals his head and the fully blazing flames his tongue. Thus, the best offering is to Agni's tongue.

The fire for the *yajña*, may come from a *brāhmaṇa*'*s* house (meaning from his daily household *yajña*), from the lamp in the Deity-room, produced by the chanting of *mantra*, churned from the *araṇi* sticks or by placing camphor on a pure bell-metal plate and igniting it by a magnifying glass directing light from the sun.

During the *kuśandikā* rites, for various ceremonies and *saṁskāras*, different forms of Agni are called to carry the oblations to the Lord:

Vivāha (marriage) - Yojaka Agni

Dhṛti-homa (entering the house) - Dhṛti Agni

Caturthī-homa (removing the obstacles) - Śikhi Agni

Puṁsavana (rites for making a male child) - Candra Agni

Sīmantonnayanam (parting the wife's hair) - Maṅgala Agni

Śoṣyantī-homa (rite for safe delivery) - Maṅgala Agni

Nāma-karaṇa (name-giving ceremony) - Pārthiva Agni

Pauṣṭika-karma (ceremony for the child's health) - Balada Agni

Anna-prāśana (first grains ceremony) - Śuci Agni

Cuḍā-karaṇa (hair-cutting ceremony) - Satya Agni

Upanayanam (reformatory rites of a *brāhmaṇa*) - Samūdbhava Agni

Samāvartana (graduation ceremony) - Tejo Agni

Udīcya-karma (concluding rites of the *yajña*) - Vidhu Agni

Vāstu-homa (entering or building a new residence) - Prajāpati Agni

Dīkṣā-homa (initiation) – Vaiṣṇava Agni

Nitya-homa (daily Deity worship *yajña*) – Vaiṣṇava Agni

The Maṇḍapa

The *maṇḍapa* is the place where the *yajña-kuṇḍa* is situated and the ceremony will be performed. The *maṇḍapa* should be sprinkled with pure water, cleaned with a mixture of cow-dung and water and decorated with designs on the floor, banana trees, leaves, garlands, flags and '*maṅgala-ghaṭas*' (auspicious pots that have been installed by *mantra*) in the eight directions, and the four *Vedas* installed in pots in the four cardinal directions.

The Kuṇḍa

In the *maṇḍapa* a square pit is built measuring minimum one *hasta* (the distance from the elbow to the tip of the middle finger, approx. 18 inches) with a one *muṣṭi* (the width of the fist, approx. 3 inches) step on each side. The size of the *kuṇḍa*, according to convenience, may be larger depending upon the area available, the ceremony, number of guests, etc. The pit may be surrounded by a one- or three-stepped wall. If a *kuṇḍa* cannot be constructed, one can perform the *yajña* on a bed of sand of the same dimensions (this is known as a *sthandila*[1]). In the *Kṛṣṇa Yajur Veda-saṁhitā* it is stated:

> ***vediś ca samamārjanoddananādibhiḥ***
> ***saṁskāraiḥ saṁskṛta bhūmiḥ //***

> "When a *yajña-kuṇḍa* is built, everything becomes well established — wealth, welfare, energy, health, and spiritual knowledge."

The Wood

The wood should be cut to the size of the *kuṇḍa* and some should be cut to one *prādeśa* length (aprox. 9 inches). One should avoid using any type of second-hand wood (i.e. orange-crates and old chairs etc), wet wood, wood from a dirty place, wood contaminated by impure items, wood eaten by worms, wood with thorns, or wood with bitter, milky or sour sap (such as *nīma*, banyan, or pine-wood).

The Oblations

Normally, the oblations offered into the fire consist of ghee, barley and sesame seeds, although one can also add other ingredients such as *gur*, dry fruit, *dūrva* grass, camphor, lotus-seeds, etc. In some *yajñas* it is prescribed that one should offer *caru*. This is made in two ways, one can either make sweet *caru* which is basically the same as sweet-rice with raisins, cardamom pods etc. or one can make the *caru* as one makes *khicuri*. In both cases one should add extra ghee so that the offerings burn easily in the fire.

In the final offering (*pūrṇa-āhuti*) one may offer fruits, new cloth, *haritaki*, *pān*, betel nuts, flowers, *navaratna*, etc. The remnants from the *pūrṇa-āhuti* may be accepted as *prasādam* after the *yajña* — as this final oblation is an offering to the Lord for His satisfaction. One's *karma* does not contaminate the final offering.

It is understood that the spiritual master takes on the reactions of his dependants, as explained in the '*Hari-bhakti-vilāsa*' quoting the '*Nīti-śāstra*'*:*

oṁ rājānaṁ rāstra-kṛtaṁ pāpaṁ rāja-pāpaṁ purohītam /
bhartānaṁ strī-kṛtam pāpaṁ śiṣya pāpaṁ guruṁ vrajet //

> "The sins of the citizens are suffered by the king; the king's sins by the *rāja-guru*; the wife's sins by the husband and the disciple's sins by the *guru*."

The priests

A *yajña* may involve the following four priests (*ṛtviks*):

Hotṛ: The priest who invokes and worships the Lord, through the medium of the fire.

Udgātṛ: The priest who is in charge of chanting the *mantras*.

Adhvaryu: The priest who prepares and installs the paraphernalia, and ignites the sacred fire. He sees to the smooth running of the ceremony.

Brahma: The master of ceremonies. He sees that all the *mantras* are recited properly, corrects any errors that occur during the proceedings and sees to the proper stoking of the fire.

If there are only three priests, there will be the *adhvaryu, udgātṛ* and the *ṛtvik* (the *hotṛ*). If only two, the *udgātṛ* and *hotṛ,* and one, the *hotṛ.*

Yajña Paraphernalia

The implements used in the *yajña* are known as '*yajñāyudha*' or 'the weapons of the *yajña*'. The reason for this name is given in the *Aitareya-brāhmaṇa* (34.1) of the *Ṛg Veda:*

"At the time when the Lord created *Yajña*, the *brāhmaṇas* and *kṣatriyas* also came into being.

Yajña began to run away and the *brāhmaṇas* and *kṣatriyas* chased him armed with their own weapons. The weapons of the *kṣatriyas* were horses, chariots, swords, bows, etc., and the weapons of the *brāhmaṇas* were the utensils used in the *yajña*. When the *kṣatriyas* pursued the *Yajña*, *Yajña*, being scared, ran faster and the *kṣatriyas* returned in defeat. However, the *brāhmaṇas* were successful — by showing *Yajña* their weapons, it recognized them as his own weapons, and thus consented to stay with the *brāhmaṇas*."

There are innumerable items used in different *yajñas*, but we will only list the ones that are of major importance:

Juhū: This is a *sruk* traditionally made from *palāśa* wood (*Butea frondosa*).

Sphya: This is a small wooden sword which can be used for making the lines during the *pañca-rekhā-sthāpana*. It is also used for cutting *dūrva*-grass and for stirring the *caru*. Generally, the *sphya* is one *aratni* long (distance from elbow to tip of little finger, approx. 17 inches) and is sharpened before use with *kuśa*-grass. It is traditionally made from *khadira* wood (*Acacia catechu*).

Sruk: The *sruk* is a long ladle which has a bowl on top of it at one end with a beak shaped like an elephant's lips for ghee to be poured out. It may also have a cow's or lion's face. The *sruk* may be a *bāhu* (approx. 27 inches), an *aratni* (approx. 17 inches), or a *prādeśa* (approx. 9 inches) in length, traditionally made from *śamī*-wood (*Prosopis spicigera*). It originally manifest from the snout of Yajña-varāha. The *sruk* is generally used for offering the *pūrṇa-āhuti* (final oblation).

***Sruva**:* This is a spoon used for offering the main oblations of ghee during the *yajña*. It is an *aratni* (aprox. 17 inches) in length. The depression of the bowl is the width of the first joint of the thumb and is split into two parts, representing the sun and the moon, *iḍā* (the breath through the left nostril, controlled by the moon) and *piṅgala* (the breath through the right nostril, controlled by the sun); as the *sruva* originally manifest from the nostrils of Yajña-varāha. Traditionally it is made from *khadira*-wood (*Accacia catechu*) or *palāśa*-wood (*Butea frondosa*).

***Prokṣanī**:* The *prokṣanī* is one *prādeśa* (12 *aṅgulas* - 9 inches) long with a depression shaped like a lotus leaf or lotus bud. This vessel holds purified water, for sprinkling on the various paraphernalia in order to purify them, and for pouring water around the fire during *kuśandikā.* Blades of *dūrva*-grass are placed in the water for sanctification. Traditionally it is made from *vāraṇa*-wood (*Crataeva voxbhurgii*) or *vikaṅkaṭa* (*Flacourtia sapida*).

***Upaveśa**:* The fire is stoked by a wooden stick known as an '*upaveśa*', the end of which is shaped like a hand. It is of a length of one *prādeśa* (approx. 9 inches) or one *aratni* (approx. 17 inches). It is also used for moving burning wood when it falls out of place. Traditionally it is made from *uduṁbara*-wood (*Ficus glomerata*) or *palāśa*-wood (*Butea frondosa*).

The Yajamāna

The *yajamāna* is the person who is the sponsor or benefactor of a particular ceremony — in the case of the wedding it is the groom; in case of *saṁskāras* concerning the wife, it is the husband; and in case of those concerning the child, it is the father. A *brāhmaṇa*, may perform his own ceremonies. However, if he is unable to do this, he may invite a Vaiṣṇava *brāhmaṇa* to perform or guide the rites on his behalf (act as *ṛtvik*).

Dakṣiṇā or Dāna

According to Vedic custom, on the completion of the ceremony, the *yajamāna* should satisfy the

priests and Vaiṣṇavas with gifts and *prasādam*. It is said that without pleasing the *brāhmaṇas* the ceremony has no value. As Śrī Kṛṣṇa says in *Bhagavad-gītā* 17.13:

vidhi-hīnam asṛṣṭānnaṁ mantra-hīnam adakṣiṇam /
śraddhā-viraitam yajñam tāmasaṁ paricakṣate //

> "And that sacrifice performed in defiance of the scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no renumerations are made to the priests, and which is faithless — that sacrifice is of the nature of ignorance."

Appendix II
The common rites

The night before the *saṁskāra*, one begins with the establishment of the *ghaṭa*, *viṣṇu-pūjā*, and *adhivāsa*. The next morning, one should recite the *svasti vācana, saṇkalpa,* establish the *ghaṭa*, worship Lord Viṣṇu, worship the *paramparā ācāryas* (*sāttvika-vṛddhi-śraddhā*), and perform *cedirāja-pūjā (vasudhārā).*

Svasti-vācana (invoking auspiciousness)

The *brāhmaṇas* chant together:

oṁ punantu mā devajanāḥ /
punantu manasā dhiyaḥ /
punantu viśvā-bhūtāṇī /
jātavedaḥ punīhi mā //

> "May the devotees purify me, may they give intelligence to me, may they purify all living entities, may Jātaveda Agni purify me." (Śukla-yajur-veda 19.39)

One *brāhmaṇa* chants:

oṁ asya karmaṇaḥ punyāhām bhavanto bruvantu //

> "Dear brāhmaṇas, please bless this ceremony as a pious one."

At least other three *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

oṁ punyāhām, oṁ punyāhām, oṁ punyāhām /

> "May it be auspicious."

The *brāhmaṇas* chant together:

oṁ udgāteva śakune sāma gāyasi /
brahma-putra iva savaneṣu śagm̐sasi /
vṛṣeva vājī śiśumatīrapītyā
sarvato naḥ śakune bhadramā vada /
viśvato naḥ śakune puṇyamā vada //

> "O bird, you sing like the udgatṛ priest who chants the Sāma. You chant like the brahma at the sacrifice, like a horse approaching a mare. Please loudly proclaim good fortune for us in every direction, proclaim prosperity for us in every direction." (Ṛg-veda 2.43.2)

One *brāhmaṇa* chants:

oṁ asya karmaṇaḥ svasti bhavanto bruvantu /
āyuṣmate svasti //

"O dear brāhmaṇas, speak auspiciously of this activity. Let there be auspiciousness."

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

oṁ svasti, oṁ svasti, oṁ svasti /

"Let there be auspiciousness."

Together again:

oṁ svasti na indro vṛddhaśravāḥ
svasti naḥ pūśā viśvavedāḥ /
svasti nas tārkṣyo ariṣṭanemiḥ
svasti no bṛhaspatir dadhātu //

"May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness." (Ṛg-veda 1.89.6; Śukla-yajur-veda 25.19)

One *brāhmaṇa* chants:

oṁ asya karmaṇo ṛddhim bhavanto bruvantu //

"O dear brāhmaṇas, please let this activity be prosperous."

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

oṁ ṛdhyatām / oṁ ṛdhyatām / oṁ ṛdhyatām /

"May you be prosperous."

Together:

oṁ ṛdhyāma stomagm̐ sanuyāma vājam
ā no mantragm̐ sarathehopa yātam /
yaśo na pakvaṁ madhu-goṣv antar
ā bhūtāgm̐śo aśvinoḥ kāmamaprāḥ //

"May we increase our fame, may we offer You food. Please come here in Your chariot for worship and accept the sweet food prepared from cow's milk. Bhūtāṁśa has fulfilled the desires of the learned."(Ṛg-veda 10.106.11)

oṁ svasti no govindaḥ
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu /
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu /
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanūr bhāgavato dadhātu /

svasti svasti sumaṅgalaikeśo mahān
śrī kṛṣṇaḥ saccidānanda-ghanaḥ
sarveśvareśvaro dadhātu //

> "May Lord Govinda, Acyuta, Ananta-Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hṛṣikeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness." (Kṛṣṇopaniṣad)

The *brāhmaṇas* throw the remainder of the *akṣata*.

The *maṅgalācaraṇa* prayers may be recited at this point.

Saṅkalpa (fixing one's mind with determination for the performance of an activity)

Saṅkalpa should be performed using a small copper vessel. Silver, stone, clay, conch or bell metal should not be used, nor should *saṅkalpa* be performed using only the hands. One should fill the pot with water, and add sesame, three blades of *kuśa* (with tips intact), flowers, and *haritaki* or banana.

One should chant the *saṅkalpa:*

oṁ viṣṇur
oṁ tat satù
adya
_______***māse*** (lunar month)
_______***pakṣe*** (lunar fortnight)
_______***tithau*** (lunar day)
acyuta gotraḥ
(name of sponsor) ***dāsa***
(name of function) ***karmābhuyadayārthaṁ***
śrī kṛṣṇa-prītyarthaṁ
śrī bhāgavatārcanaṁ vasu-dhārā-sampātanaṁ
āyuṣya-sūkta-japābhyudayam
eka-śraddhā-karmam aham kariṣye[1]

> "At the beginning of this______ceremony, to please Kṛṣṇa, I will perform this *śraddhā* beginning with worshiping the devotees, worship of Uparicara Vasu, and chanting the *Āyuṣa-sūkta*."

One should then throw some of the water in the North-East direction, pour the rest of the water on the ground (or into a *visarjana-patra* placed on the floor) turn the vessel upside down and place *gandha* and *puṣpa* on it.

Then recite *Sāma-vediya-saṅkalpa-sūkta*:

oṁ devo vo draviṇodāḥ
pūrṇāṁ vivaṣṭyāsicam /
ud vā siñcadhvam upa vā pṛṇadhvam
ādid vo deva ohate //

oṁ saṅkalpitārthasya siddhir astu //

> “The Lord, the ocean of wealth, desires perfect oblations from you. Call him, make the oblations, increase them. The Lord notices them. May there be success of this vow.” (Sāma-veda 1.55 Ṛg-veda 7.16.11)

Ghaṭa-sthāpana (establishing the auspicious pot)

By assembling the *ghaṭa* or water pot with the proper *mantras* and calling in the Lord, it becomes a form of the Lord which can be worshiped with *upacāras* (articles such as foot wash, *arghya*, lamps etc.) in the manner that one worships a *mūrti*.

The *ghaṭa* (pot) may be made of gold, silver, copper, bell metal, stone or clay. Those made of clay are suitable for all purposes, but should be unbroken, clean and only be used once.

One should place either *nava-ratna* (pearl, cat’s eye, gomed, diamond, coral, yellow sapphire, emerald, blue sapphire, ruby), *pañca-ratna* (pearl, cat’s eye, diamond, sapphire, ruby), or a piece of gold in the water within the pot.

The leaves used may be banyan, *pippal*, mango, or *uḍumbara*. Mango leaves are the most commonly used.

The fruit is usually coconut (green, with stem; or ripened with tuft), but banana may also be used.

The *ghaṭa* should be established in the North-East part of the *maṇḍapa*, or East of the fire pit. One may draw an eight-petalled lotus on the ground using five colored dyes (white, red, yellow, black and green) with paddy in the center, and place the *ghaṭa* on top of the grains.

Āvāhana (calling the Deity into the pot)

One may call Śrī Caitanya Mahāprabhu first and worship Him with 16 *upacāras*, and then call Śrī Śrī Rādhā and Kṛṣṇa and worship Them with appropriate *upacāras* and *mantras*.

śrī kṛṣṇa
  ihā* ‘*gaccha (show āvāhanī-mudrā)
  iha tiṣṭha (show sthāpana-mudrā)
  iha sannidehi (show sannidhāpanī-mudrā)
  iha sannirudhyasva (show sannirodhanī-mudrā)
  iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

śrī kṛṣṇa – iha-amṛtī kuru
iha parame kuru

Ghaṭa-pūjā (worshiping the pot)

Worship the Deity(s) in the pot with five, ten or sixteen items (*upacāras*) using the Deity *mūla mantras*. Instead of offering the worship to the Lord in the pot, one may worship a *śālagrāma* or a *mūrti* directly.

eṣa puṣpañjaliḥ (Deity's mūla-mantra)

idam āsanam (Deity's mūla-mantra)
svāgataṁ su svāgatam (Deity's mūla-mantra)
etat pādyam (Deity's mūla-mantra)
idam arghyam (Deity's mūla-mantra)
idam ācamanīyam (Deity's mūla-mantra)
eṣa madhuparkaḥ (Deity's mūla-mantra)
idam ācamanīyam (Deity's mūla-mantra)
idaṁ snānīyam (Deity's mūla-mantra)
idaṁ vastram (Deity's mūla-mantra)
imāny ābharaṇāni (Deity's mūla-mantra)
eṣa gandhaḥ (Deity's mūla-mantra)
idaṁ sugandha-puṣpam (Deity's mūla-mantra)
eṣa dhūpaḥ (Deity's mūla-mantra)
eṣa dīpaḥ (Deity's mūla-mantra)
idaṁ naivedyam (Deity's mūla-mantra)

Deity *stuti* and *praṇāmas* (optional)

(chant *stūtis* and *praṇāmas* for Śrī Caitanya and Rādhā-Kṛṣṇa)

Sāttvika-vṛddhi-śraddhā (worship of the ācāryas and mahābhāgavatas)

One should install the *ācārya paramparā* in the same pot as used in the *ghaṭa sthāpana:*

oṁ sarve saṁpradāya-ācāryāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya - śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya - netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

sarve saṁpradāyācāryāḥ
ihāmṛtī kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha-puṣpe

oṁ gurave namaḥ
oṁ ISKCON saṁsthāpakācāryāya namaḥ
oṁ parama-gurave namaḥ
oṁ paramparā-gurave namaḥ
oṁ mahā-gurave namaḥ
oṁ parameṣṭhī-gurave namaḥ
oṁ sarvebhyo mahānta-gurubhyo namaḥ

oṁ sarva-vaiṣṇavebhyo namaḥ

One should then install the five *mahā-bhāgavatas* in the pot:

oṁ viśvaksenādi-pañca-mahābhāgavatāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya - śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

viśvaksenādi pañca mahābhāgavatāḥ
ihāmṛtī kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha-puṣpe

oṁ viśvaksenāya namaḥ
oṁ sanakāya namaḥ
oṁ sanātanāya namaḥ
oṁ sanandanāya namaḥ
oṁ sanat kumārāya namaḥ

One should then install the *nava-yogendras* in the pot:

oṁ kavayādi navayogendrāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāya vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrābhyām vauṣaṭ
svāhā – astrāya phaṭ

kavyādi navayogendrāḥ
ihāmṛti kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha puṣpe

oṁ kavaye namaḥ
oṁ havaye namaḥ
oṁ antarikṣāya namaḥ
oṁ prabuddhāya namaḥ
oṁ pippalāyanāya namaḥ
oṁ āvirhotrāya namaḥ
oṁ drumilāya namaḥ
oṁ camasāya namaḥ
oṁ karabhājanāya namaḥ

One should then install the *dikpālas* in the pot

oṁ nāradādi-sarvadikpālāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

nāradādi-sarvedikpālāḥ
ihāmṛti kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha-puṣpe

oṁ nāradāya namaḥ
oṁ kapilāya namaḥ
oṁ yamabhāgavatāya namaḥ
oṁ bhīṣmadevāya namaḥ
oṁ śukadevāya namaḥ
oṁ janakāya namaḥ
oṁ sadāśivāya namaḥ
oṁ prahlādāya namaḥ
oṁ brahmaṇe namaḥ
oṁ balirājāya namaḥ
oṁ svayambhuvāya namaḥ

One should then install the *bhakti-śaktis* in the pot:

oṁ paurṇamāsyādi bhakti-śaktyāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

paurṇamāsyādi bhakti-śaktayāḥ
ihāmṛti kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha puṣpe

oṁ paurṇamāsyai namaḥ
oṁ padmāyai namaḥ
oṁ antarāṅgāyai namaḥ
oṁ gaṅgāyai namaḥ
oṁ yamunāyai namaḥ
oṁ candrāvalyai namaḥ
oṁ gāyatryai namaḥ
oṁ tulasyai namaḥ
oṁ sarasvatyai namaḥ
oṁ pṛthivyai namaḥ
oṁ vaiṣṇavyai namaḥ
oṁ gave namaḥ
oṁ yaśodāyai namaḥ
oṁ devahūtyai namaḥ
oṁ devakyai namaḥ
oṁ rohiṇyai namaḥ
oṁ sītāyai namaḥ
oṁ draupadyai namaḥ
oṁ kuntyai namaḥ
oṁ rukminyai namaḥ

One should then install Kṛṣṇa's *sakhās* in the pot:

oṁ śrīdāmādi sarve gopāla-gaṇāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

śrīdāmādi sarve gopāla-gaṇāḥ
ihāmṛti kuru

iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha puṣpe

oṁ śrīdāmne namaḥ
oṁ sudāmne namaḥ
oṁ stoka-kṛṣṇāya namaḥ
oṁ lavaṅgāya namaḥ
oṁ arjunāya namaḥ
oṁ vasudāmne namaḥ
oṁ viśālāya namaḥ
oṁ subalāya namaḥ
oṁ śrī rāmāya namaḥ
oṁ śrī kṛṣṇāya namaḥ

One should then install Kṛṣṇa's *sakhīs* in the pot:

oṁ lalitādi-sarva-sakhyāḥ
ihā 'gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śīkhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

lalitādi-sarva-sakhyāḥ
ihāmṛti kuru
iha parame kuru

Then one should worship them with *candana* and flowers:

oṁ ete gandha-puṣpe

oṁ lalitāyai namaḥ
oṁ śyāmalāyai namaḥ
oṁ viśākhāyai namaḥ
oṁ campakalatāyai namaḥ
oṁ sucitrāyai namaḥ
oṁ tuṅgavidyāyai namaḥ
oṁ indulekhāyai namaḥ
oṁ raṅgadevyai namaḥ
oṁ sudevyai namaḥ

One should then take *viṣṇu-prasādam* and offer it to the *guru*, *ācāryas* and *mahābhāgavatas*.

idaṁ mahāprasādaṁ nirmālyādikam
oṁ gurave namaḥ

oṁ sarvebhyo mahānta-gurubhyo namaḥ
oṁ sarvebhyo mahābhāgavatebhyo namaḥ

Vasudhārā (cedirāja-pūjā)[1]

On the East or North wall of the room in which the *pūjā* is being performed, one should draw with *sindhūra* a half moon, a triangle (with the point at the top), and a *svastika.* Under these drawings make seven dots with the *sindhūra* starting from left to right. The drawings should be on the same level as one's navel. Taking a piece of *kuśa*-grass with the tip dipped in ghee, touch each dot so that the ghee runs down the wall towards the floor. While touching the dots with ghee one should chant:

oṁ yad varco hiraṇyasya
yad vā varco gavām uta /
satyasya brahmaṇo varcas
tena mā saṁsṛjāmasi //

> "Whatever brilliance you find in gold or whatever power in the cows, that is the strength of the pure spirit. Please may you fill me with these." (Āraṇya-saṁhitā 4.10)

One should then install Cedirāja in the pot:

oṁ cedirāja vaso
ihā* '*gaccha (show āvāhanī-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

klīṁ – hṛdayāya namaḥ
kṛṣṇāya – śirase svāhā
govindāya – śikhāyai vaṣaṭ
gopījana – kavacāya huṁ
vallabhāya – netrabhyām vauṣaṭ
svāhā – astrāya phaṭ

cedirāja vaso – iha-amṛtī kuru
iha parame kuru

Offer five *upacāras* that have all been offered to Kṛṣṇa first*:*

eṣa gandhaḥ – oṁ cedirāja-vasave namaḥ
etāni puṣpāni – oṁ cedirāja-vasave namaḥ
eṣa dhūpaḥ – oṁ cedirāja-vasave namaḥ
eṣa dīpaḥ – oṁ cedirāja-vasave namaḥ
idaṁ naivedyam – oṁ cedirāja-vasave namaḥ

Chant the following praṇāma mantra:

oṁ cedirāja namas tubhyaṁ śāpagrasta mahāmate /
kṣut-pipāsānude dānta cedirāja namo'stu te //

> "O King of Cedi, I offer my obeisances unto you. O great soul, affected by a curse, you endure hunger and thirst. O Cedirāja, I offer you my respectful obeisances."

oṁ cedirāja-vaso, kṣamasva //

> "O Cedirāja Vasu, please forgive any mistakes."

One should chant the *āyuṣya-sūkta*:

oṁ āyurviśvāyur viśvamāyuraśīmahi
prajās tvaṣṭar adhinidhehy asmai /
śataṁ jīvema śarado vayaṁ te //

oṁ āyuṣo me pavasva, varcaso me pavasva /
vidhuḥ pṛthivyā divo janitryāḥ /
śṛṇvaṁs tvā āpo hradāḥ kṣarantī
somo tvo-dagāya mamāyuṣe
mama brahmavarcasāya
yajamānasya ṛdhhyā
śrī (name of sponsor; name of function)
karmaṇo rājāya //

> "Let us attain long life, full span of life, let us attain full span of life. O creator, supply him a lot of progeny. May we live a hundred years under your care.
>
> Purify my life span. Purify me for the attainment of full power. You are the purifiers of the earth and creators of the heaven. All the waters, flowing from the dams, hear you. The nectar flows from you to increase my life and brahminical power together with prosperity for *yajamāna* ______ (name of sponsor) who is most brilliant in this act of ______ (name of function)." (Āśirvāda-sāmāṇi)

Bhojapātra-utsarga (offering the *bhojapātra* to a qualified *brāhmaṇa*)

One should prepare a large plate (the *bhojapātra*) with uncooked rice, *dahl*, ghee, salt, uncut fruits and vegetables, betel nuts, sweets and cloth.

The *yajamāna* should put his right hand turned upwards on the plate and with his left hand take some water from the *ācamana* cup and sprinkle the items after reciting each of the following *mantras:*

oṁ etasmai sopakaraṇamānāya anna-bhojyāya namaḥ //
(sprinkle with water)

> "All respects to the offering of food with all ingredients."

oṁ idam adhipataye – śrī viṣṇave namaḥ //
(sprinkle with water)

> "All respects to its presiding deity, Viṣṇu."

oṁ etat sampradeyāya – sāttvata-brāhmaṇāya namaḥ //
(sprinkle with water)

> "All respects to the recipient of the offering, the *sāttvata-brāhmaṇa."*

Then taking water again in the left hand he should chant:

oṁ viṣṇur
oṁ tat satù

adya
_______*māse* (lunar month)
_______*pakṣe* (lunar fortnight)
_______*tithau* (lunar day)
śrī-kṛṣṇa-prīti-kāma
(name of yajamāna's gotra) ***gotrasya***
śrī (name of yajamāna)
śubhe (name of function) ***karmābhuyadayārthaṁ***
(name of forefather's gotra) ***gotrānām pitṛnām***
parama-pritāye idaṁ sopakaraṇamāna-
anna-bhojyanārcitam śrī viṣṇu-daivataṁ yathā
nāma gotrasya śrī (name of forefather)
sāttvata-brāhmaṇāyāham dadāmi //

> "At the beginning of the rite called______, I offer to the *sāttvika brāhmaṇa* named______of______*gotra* this offering of food with all ingredients offered to Viṣṇu for giving supreme pleasure to the *pitṛs* of the *gotra*______*."*

Dakṣiṇā (in the form of money) should be offered to the Vaiṣṇava brāhmaṇa on a plate. Before offering, the *yajamāna* should offer *gandha-puṣpa* to the *dakṣiṇā* saying:

oṁ ete gandha-puṣpe – etasmai kāñcana-mūlyāya namaḥ //

> "These are the fragrant flowers. I offer obeisances to this golden coin."

oṁ etad-adhipataye – oṁ bhagavate śrī viṣṇave namaḥ //

> "I also offer obeisances to its presiding Deity, Śrī Viṣṇu."

He should chant the following saṅkalpa:

oṁ viṣṇur
oṁ tat satù
adya
_______*māse* (lunar month)
_______*pakṣe* (lunar fortnight)
_______*tithau* (lunar day)
śrī-kṛṣṇa-prīti-kāma
(name of yajamāna's gotra) ***gotrasya***
śrī (name of yajamāna)
śubhe (name of function) ***karmābhyudayārthaṁ***
sopakaraṇamāna anna-bhojya-dāna-karmanaḥ
saṅgatārthaṁ dakṣiṇam idaṁ
kāñcana-mūlyam śrī viṣṇu daivataṁ
yathā nāma-gotrāya sāttvata-brāhmaṇāya
ahaṁ dadāmi //

> "At the beginning of the rite called______, I give to the *sāttvata brāhmaṇa* of______ gotra this suitable donation equivalent to gold, on the occasion of the giving of food with all ingredients."

He should now offer the dakṣiṇā to the Vaiṣṇava *brāhmaṇa*.

Vāmadevya-gānam (prayers in glorification of the Lord)

oṁ bhūr bhuvaḥ svaḥ /
kayā naścitra ābhuvad ūtī sadā-vṛdhaḥ sakhā /
kayā śaciṣṭhayā vṛtā //

oṁ bhūr bhuvaḥ svaḥ
kas tvā satyo madānāṁ magṁhiṣṭho matsad andhasaḥ /
dṛḍhā cidāruje vasu //

oṁ bhūr bhuvaḥ svaḥ
abhī ṣuṇaḥ sakhīnām āvitā jaritṝṇām /
śataṁ bhavāsy ūtaye //

> "The Lord is worshipable. He is our helper, constantly expanding. He is our eternal friend. He displays this through His wonderful activities.
>
> You are the worshipable absolute truth and the source of all pleasurable experience. Being strong, You break the opposition of the foes.

You are the protector of those who sing Your praises. You are affectionate to those who accept You as a friend. Be with us a hundred times, to give us protection." (Śukla-yajur-veda 27.39-41; Ṛg-veda 4.31.1-3)

Appendix III
Additional saṁskāras

Karṇavedha (piercing the ears)

According to Suśruta, this ceremony should be performed in the sixth or seventh month after birth, though it may be performed along with the *Cūḍākaraṇa* ceremony or at *Upanayanam*.

It should be performed during the waxing phase of the moon on an auspicious day, before noon.

The child should be held on the lap of the mother.

Using a gold, silver or iron needle, the surgeon should first take the right ear of a boy or left ear of a girl, and pierce the ears with a single stroke.

Gifts should be given to the Vaiṣṇavas, and the surgeon.

Vidyārambha (beginning education)

This is performed when the child is five, or at the same time as the hair-cutting ceremony, but before *Upanayanam*. An auspicious day should be chosen when the sun is in the Northern course (*uttarāyaṇa*).

The child should be bathed, dressed in fresh cloth and decorated. The parents should perform worship of Lord Viṣṇu. The teacher should face East, and the child should face him.

On a silver plate *kuṅkuma* should be sprinkled and with a gold pen the words '*oṁ namo bhagavate vāsudevāya*' or '*hare kṛṣṇa*' should be written and read three times by the child, with the help of the teacher. If silver and gold are not available, other materials may be used, such as *kuśa*-grass or *tulasī*.

The child should pay his obeisances to the teacher, present the teacher with cloth and ornaments and circumambulate the Deities. *Brāhmaṇas* should give blessings. Women who have husbands and children alive should wave lamps in front of the child. *Dakṣinā* should be presented to the *brāhmaṇas* and *prasādam* should be distributed.

Appendix IV
Diagrams

Mudrās used in worship

Items used in sīmantonnayanam ceremony

Yajña-kuṇḍas

Appendix V
Standard yajña paraphernalia

1)	dry wood	20kg*
2)	ghee	2kg*
3)	loose flowers	1 basket*
4)	flower-garlands	25 pcs**
5)	bananas	30 pcs**
6)	mango-leaves	2 sacks*
7)	*kuśa-āsanas*	30 pcs**
8)	rice-paddy	2 kg
9)	sand	3 buckets*
10)	bamboo-plates	30 pcs**
11)	barley	10kg**
12)	black sesame	5kg**
13)	camphor	1kg*
14)	plate for final offering	1pc

15) various types of fruits for decoration
16) incense 500g*
17) white rice 5kg*
18) turmeric 500g*
19) food colors (5 shades) 50g (each)*
20) betelnut 50g*
21) cotton-thread 100g*
22) cotton-wool 250g*
23) sandalwood paste 100g*
24) sandalwood 100g*
25) coconut 2pcs*
26) *yajña* spoons (*sruk* & *sruva*)***
27) *ārati*-lamp, bell, *ācamana*-cups, brass-plates, brass-pot for ghee, ghee-lamp (*pradīpa*)

* depending on the size of the *yajña-kuṇḍa* and of the program
** depending on the number of the participants
*** for details see Appendix I

Amount of all the items mentioned here means the minimum needed for one day program with 5 priests and 20 guests participating.

Appendix VI
Choosing names

For the *nāma-karaṇa-saṁskāra,* names of the child may be chosen according to various methods:

1) After the deity of the month in which the child is born

Child's month of birth	Name
Mārgaśīrṣa (Keśava)	Kṛṣṇa
Pauṣa (Nārāyaṇa)	Ananta
Māgha (Mādhava)	Acyuta
Phālguṇa (Govinda)	Cakrī
Caitra (Viṣṇu)	Vaikuṇṭha
Vaiśakha (Madhusūdana)	Janārdana
Jyeṣṭha (Trivikrama)	Upendra
Āṣāḍha (Vāmana)	Yajña-puruṣa
Śrāvaṇa (Śrīdhara)	Vāsudeva

Bhādra (Hṛṣīkeśa)	Hari
Āśvina (Padmanābha)	Yogīśa
Kārtika (Dāmodara)	Puṇḍarīkākṣa

2) After the deity or syllable of the constellation in which the child was born

Each *nakṣatra* is divided into four equal parts. Each part is assigned a syllable. After determining which *nakṣatra* and which quarter of the *nakṣatra* that the child was born in, a name should be chosen which begins with the corresponding syllable. Any syllable with an 'o' sound may substitute an 'au' sound. An syllable with an 'e' sound may substitute an 'ai' sound; 'ś' may be substituted for 's'.

name of nakṣatra	presiding deity	quarter of the nakṣatra 1st	2nd	3rd	4th
Aśvinī	Aśvinī Kumāras	cu	ce	co	lā
Bharaṇī	Yama	li	lu	le	lo
Kṛttikā	Agni	ā	i	u	e
Rohiṇī	Brahmā	o	va	vi	vu
Mṛgaśirā	Candra	ve	vo	kā	ke
Ārdrā	Rudra	kū	ghā	ṅa	cha
Punarvasu	Aditi	ke	ko	hā	hī
Puṣyamī	Bṛhaspati	hū	he	ho	ḍā
Āśleṣā	Bhujagala	ḍī	ḍū	ḍe	ḍo
Maghā	Pitaraḥ	mā	mī	mū	me
Pūrva-phālgunī	Bhaga (Ravi)	mo	tā	tī	tū
Uttarā-phālgunī	Aryaman (Ravi)	ṭe	ṭo	pā	pī
Hastā	Sāvitrī	pu	ṣā	ṇā	ṭhā
Citrā	Tvaṣṭā	pe	po	rā	rī
Svātī	Vāyu	ru	re	ro	tā
Viśākhā	Indra	tī	tū	te	to
Anurādhā	Mitra (Ravi)	nā	nī	nū	ne
Jyeṣṭhā	Indra	no	yā	yī	yū
Mūlā	Nirṛti	ye	yo	bā	bī
Pūrvāṣāḍhā	Varuṇa	bu	dhā	bha	ḍhā
Uttarāṣādhā	Viśve-devāḥ	be	bo	jā	jī
Śraviṣṭhā	Bhīṣma	khī	khū	khe	kho
Dhaniṣṭhā	Vasu	gā	gī	gū	ge
Śatabhiṣā	Vāmana	go	sā	sī	sū
Pūrva-bhadrā	Ajaikapāt	se	so	dā	dī
Uttara-bhadrā	Ahirbudhnya	du	tha	jña	ña
Revatī	Pūṣā	de	do	cā	cī

3) According to zodiac sign

Depending on the month in which the child was born. The name should begin with the corresponding syllable, according to the following table.

Month of birth	Syllables
Meṣa (Aries)	a; la
Vṛṣa (Taurus)	u; va

Mithuna (Geminai)	ka; cha
Karaka (Cancer)	bha; ha
Siṁha (Leo)	ta
Kanyā (Virgo)	pa; tha
Tulā (Libra)	ra; tav
Vṛścika (Scorpio)	na; ya
Dhanur (Sagitarius)	bha
Makara (Capricorn)	tha; ja
Kumbha (Aquarius)	ga; sa
Mīna (Pisces)	da; ca

Appendix VII
The auspicious times

According to Vedic astrology, the *saṁskāras* are recommended to be performed at particular auspicious times. For each *saṁskāra* the circumstances are different. We hope this appendix may be usefull in finding the appropriate time for each *saṁskāra*.

[Nota Bena: In reality, however, the following information is highly misleading making it appear simple to choose an auspicious muhurta. Picking an auspicious muhurta is actually very complex and it would be wiser to let an expert astrologer choose the time rather than as a layman try to find a good time. Following the advice below would most likely have the layman choose a bad time. If the activity is important enough for you to invest your time money and energy then it would be a waste if as a layman you chose the wrong time.

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Below are the names of lunar months used in astrology. In the brackets are the corresponding names used in the Vaiṣṇava calendar.

Mārgaśīrṣa (Keśava)
Pauṣa (Nārāyaṇa)
Māgha (Mādhava)
Phālguṇa (Govinda)
Caitra (Viṣṇu)
Vaiśakha (Madhusūdana)
Jyeṣṭha (Trivikrama)
Āṣāḍha (Vāmana)
Śrāvaṇa (Śrīdhara)
Bhādra (Hṛṣīkeśa)
Āśvina (Padmanābha)
Kārtika (Dāmodara)

Vivāha (marriage)

auspicious times:

nakṣatras: Rohinī, Uttara-phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Aśvinī, Mṛgaśirā, Maghā, Anurādhā, Mūlā & Revatī

tithis: 2nd, 3rd, 5th, 7th, 10th, 11th & 13th of *gaura-pakṣa* (waxing moon)

days: Monday, Wednesday, Thursday & Friday

months: Māgha, Phālguṇa, Vaiśakha & Jyeṣṭha

inauspicious times:

tithis: 6th, 8th, 12th and 11th up to *amavasya* of *kṛṣṇa-pakṣa* (waning moon)

days: Saturday & Tuesday

other times: *caturmasya* (four months from Śrāvaṇa to Kārtika)

Garbhādhāna (impregnation)

auspicious times:

nakṣatras: Rohinī, Uttara-phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Mṛgaśirā, Anurādhā, Punarvasu, Svātī, Śraviṣṭhā, Dhaniṣṭhā & Śatabhiṣā

for begetting a son:

6th, 8th, 10th, 12th, 14th & 16th day from beginning of menstrual period, the best is seven or more days after the menstrual period ends

days: Tuesday & Sunday

for begetting a daughter:

5th, 7th, 9th, 11th, 13th & 15th day from beginning of menstrual period, the best is seven or more days after the menstrual period ends

days: Monday, Thursday & Friday

inauspicious times:

nakṣatras: Bharaṇī, Kṛtikkā, Ārdrā, Aśleṣā, Maghā, Pūrva-phalgunī, Viśākhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 6th, 9th, 14th & 15th (*pūrṇimā, amavasya*)

days: Saturday

other times: daytime; sunset; solar or lunar eclipse; anniversaries of mother's or father's passing

away; festival days

Puṁsavana (rite for making a male child)

The ceremony should be performed in the 3rd month from conception.

auspicious times:

nakṣatras: Rohinī, Uttara-phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Mṛgaśirā, Punarvasu, Śraviṣṭhā, Mūlā & Puṣyamī

tithis: 1st, 2nd, 3rd, 5th, 7th, 10th, 11th & 13th

days: Tuesday, Thursday & Sunday

other times: the lord of the month of the conception should be strong

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 6th, 8th, 9th, 12th, 14th & 15th (*pūrṇimā, amavasya*)

Sīmantonnayanam (parting the wife's hair)

The ceremony should be done in the 4th, 6th or 8th month from the conception.

auspicious times:

nakṣatras: Rohinī, Uttara-phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Mṛgaśirā, Punarvasu, Śraviṣṭhā, Mūlā & Puṣyamī

tithis: 1st, 2nd, 3rd, 5th, 7th, 10th, 11th & 13th

days: Tuesday, Thursday & Sunday

other times: the lord of the month of the conception should be strong

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 6th, 8th, 9th, 12th, 14th & 15th (*pūrṇimā, amavasya*)

Śoṣyantī-homa (rite for safe delivery)

auspicious times:

nakṣatras: Rohinī, Uttara-phālgunī, Uttarāṣādhā & Uttara-bhadrā.

tithis: 1st, 2nd, 3rd, 5th, 7th, 10th, 11th & 13th

days: Tuesday, Thursday & Sunday

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 9th, 14th & 15th (*pūrṇimā, amavasya*)

Jāta-karma (birth ceremony)

Parāśara Muni says that if the *garbhādhāna saṁskāra* was properly done, the birth will automatically be at an auspicious time.

Niṣkrāmaṇam (taking the child outside for the first time)

auspicious times:

nakṣatras: Hastā, Aśvinī, Mṛgaśirā, Anurādhā, Revatī, Punarvasu, Śraviṣṭhā, Puṣyamī & Dhaniṣṭhā

tithis: 2nd, 3rd, 5th, 7th, 10th, 11th & 13th

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 1st, 4th, 6th, 8th, 9th, 12th, 14th & 15th (*pūrṇimā, amavasya*)

Nāma-karaṇa (name-giving ceremony)

The ceremony should be done on the 10th, 12th, 101st day or one full year from the birth of the child.

auspicious times:

nakṣatras: Rohinī, Uttara Phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Mṛgaśirā, Anurādhā, Punarvasu, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Revatī, Aśvinī, Dhaniṣṭhā, Citrā & Puṣyamī

tithis: 1st, 2nd, 3rd, 5th, 6th, 7th, 10th, 11th, 12th & 13th

other times: the *saṁskāra* should be done before noon

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 8th, 9th, 14th & 15th (*pūrṇimā, amavasya*)

other times: afternoons and evenings, festivals, times when sun is entering the next sign

Pauṣṭika-karma (ceremony for continued health of the child)

This ceremony should be performed every month, during the child's first year, on the *tithi* and *pakṣa* (waxing or waning phase of the moon) corresponding to the *tithi* and *pakṣa* on which the child was born.

Anna-prāśana (first grains ceremony)

auspicious times:

nakṣatras: the best is *janma nakṣatra* (the one in which the child was born) if not possible then one of the following *nakṣatras:* Rohinī, Uttara-phālgunī, Uttarāṣādhā, Uttara-bhadrā, Hastā, Mṛgaśirā, Anurādhā, Punarvasu, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Revatī, Aśvinī, Dhaniṣṭhā, Citrā & Puṣyamī

tithis: 2nd, 3rd, 5th, 7th, 10th & 13th

other times: before noon; *gaura-pakṣa* (waxing moon) and the moon should be advanced in waxing; for a male child done in the 6th, 8th, 10th or 12th month from the birth; for a female child done in the 5th, 7th, 9th or 11th month from the birth

inauspicious times:

nakṣatras: Bharaṇī, Kṛtikkā, Ārdrā, Aśleṣā, Maghā, Pūrva-phalgunī, Viśākhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 1st, 4th, 6th, 8th, 9th, 11th, 12th, 14th & 15th (*amavasya, pūrṇimā*)

days: Saturday, Tuesday & Sunday

other times: *Lagna* (ascendant) should be in Pisces, Aries, Scorpio; 10th & 8th house should be empty

Cūḍā-karaṇa (hair-cutting ceremony)

auspicious times:

nakṣatras: Hastā, Mṛgaśirā, Punarvasu, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Citrā, Revatī, Aśvinī, Puṣyamī & Jyeṣṭhā

tithis: 2nd, 3rd, 5th, 7th, 10th , 11th & 13th

other times: Jupiter & Venus should to be strong; 8th house should be empty; the ceremony should be done before noon

inauspicious times:

tithis: 1st, 4th, 6th, 8th, 9th, 12th, 14th & 15th (*amavasya, pūrṇimā*)

other times: *lagna* (ascendant) in Aquarius; night time

Upanayanam (reformatory rites of a brāhmaṇa)

auspicious times:

nakṣatras: Hastā, Mṛgaśirā, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Citrā, Revatī, Aśvinī, Puṣyamī, Anurādhā, Rohinī, Uttara-phālgunī, Uttarāṣādhā & Uttara-bhadrā

tithis: 2nd, 3rd, 5th, 10th & 12th

days: Sunday, Wednesday, Thursday, Friday & Monday

other times: best is *uttarāyaṇa* (the Northern course of the sun) out of which the Caitra month is the most auspicious; it should be done during *gaura-pakṣa* (waxing moon); 8th house should be empty; Moon should be strong and shouldn't be in 6th, 8th or 12th house; Jupiter should be strong

According to Vasiṣṭha and Garga Muni:

Akṣaya-tritīya, Caitra-gaura-tritīya, Māgha-gaura-saptamī, Phālguṇa-gaura-saptamī are the best in the year.

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 9th & 14th

days: Saturday

other times: *kṛṣṇa-pakṣa* (waning moon)

Samāvartana (graduation ceremony)

auspicious times:

nakṣatras: Hastā, Mṛgaśirā, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Citrā, Revatī, Aśvinī, Puṣyamī, Anurādhā, Rohinī, Uttara-phālgunī, Uttarāṣādhā & Uttara-bhadrā

tithis: 2nd, 3rd, 5th, 10th & 12th

days: Sunday, Wednesday, Thursday, Friday & Monday

other times: best is *uttarāyaṇa* (the Northern course of the sun) out of which the Caitra month is the most auspicious; it should be done during *gaura-pakṣa* (waxing moon); 8th house should be empty; Moon should be strong and shouldn't be in 6th, 8th or 12th house; Jupiter should be strong

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 9th & 14th

days: Saturday

other times: *kṛṣṇa-pakṣa* (waning moon)

Karṇavedha (piercing the ears)

auspicious times:

According to Ācārya Śrī Rāma, the ceremony should be done at the auspicious time in the 12th or 16th day from the day of birth, otherwise 6th or 7th month from the birth. If this also is not possible, then in the odd year (3rd, 5th, 7th, etc.) of the child.

nakṣatras: Hastā, Mṛgaśirā, Punarvasu, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Revatī, Aśvinī, Puṣyamī & Anurādhā

days: Wednesday, Thursday, Friday & Monday

other times: auspicious during *uttarāyaṇa* (the Northern course of the sun), but not in Caitra month; during *gaura-pakṣa*; 8th house should be empty; the ceremony should be done before noon

inauspicious times:

nakṣatras: Bharaṇī, Maghā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

tithis: 4th, 9th & 14th

other times: the month of the child's birth, even years of the child, during *caturmasya* (four months from Śrāvaṇa to Kārtika), at night

Vidyārambha (beginning education)

vṛtti-caula-karmā lipiṁ saṅkhyān copayuñjīta //7//

vṛtti – performed, *caula-karmā* – hair cutting ceremony *(cūḍā-karanam)*, *lipim* – alphabet, *saṅkhyān* – all the letters (*vidyārambham* beginning of education), *ca* – also, *upajuñjīta* – must be joint together with,

> Vidyārambha-samskāra should be performed together wuith *cūḍā-karaṇam*. (Kauṭilya-artha-śāstra 1.5.7)

This saṁskāra is done in the child's 5th year.

According to B.V. Raman, the best time is the 5th day in the 5th month in the 5th year from the child's birth.

auspicious times:

nakşatras: Punarvasu, Ārdrā, Mūlā, Hastā, Mṛgaśirā, Svātī, Śraviṣṭhā, Dhaniṣṭhā, Śatabhiṣā, Citrā, Revatī, Aśvinī, Puṣyamī, Anurādhā, Aśleṣā, Pūrva-phalgunī, Pūrvāṣāḍhā & Pūrva-bhadrā

days: Sunday, Wednesday, Thursday & Friday

tithis: 2nd, 3rd, 5th, 6th, 10th, 11th & 12th

inauspicious times:

tithi: 7th